THE LIBRARY OF JAINA LITERATURE—Vol. IX

रत्नकरण्डश्रावकाचार

THE RATNA KARAṆḌA ŚRĀVAKĀCHĀRA

OR

THE HOUSEHOLDER'S DHARMA

OF

ŚRĪ SĀMANTABHADRĀCHĀRYA

Translated into English

by

CHAMPAT RAI JAIN
Barrister-at-Law

SECOND EDITION

THE JAINA PARISHAD PUBLISHING HOUSE,
BIJNOR, U.P.

1931

Printed by K. Mittra, at The Indian Press, Ltd., Allahabad.

NOTE TO THE SECOND EDITION

I am leaving out the philosophical introduction which is really not needed in a work of this kind; but I am adding a few other notes bearing on the main purpose of the book which are not unlikely to enhance its value. In Appendix A, I am giving the differences in the teachings of the different *Āchāryas*, and the explanation of the differences, together with brief notes on the differences of opinion between the Digambara and the Swetāmbara sects concerning the householder's rules of conduct.

Appendix B embodies an article on *Yoga-Samādhi*, which is intended to bring in a line the practical side of the Jaina and the Hindu methods of Self-realization, and to elucidate the doctrine of *Yoga* practice.

LONDON
February, 1931

C. R. JAIN

PREFACE

A word of explanation seems necessary for the present undertaking, inasmuch as my ignorance of the language of the original text can hardly be said to constitute a qualification for the work of translation. I was, however, irresistibly drawn to the work by its remarkable lucidity which even percolated through a Hindi translation, published, with text, by the Jaina Grantha Ratnakar Karyalaya of Bombay in 1914. It is with the aid of this Hindi version that the present translation has been prepared. As regards the accuracy of the English rendering, I am assured, on good authority, that the excellence of the Hindi translation has prevented my falling into error to any great extent. I may also add that I have tried to follow the text literally except where it was likely to obscure the sense.

It may be stated here that the Ratna Karaṇḍa Śrāvakāchāra is a work of great authority on Jainism, and is highly respected by the Jainas for this reason. It is possessed of exceptional merit, and contains, within its 150 verses, the gist of the entire Canon on the householder's *dharma* (conduct), its author, Swāmī Śrī Sāmantabhadrāchārya, a famous Jaina saint, said to have lived about the latter part of the second century A.D., having actually accomplished the difficult feat of 'encompassing the sea in a drop.'

Of the author's life we know but little; he was a native of *Kānchinagari*—probably modern Conjeeverum—and was endowed with exceptional literary and philosophical talent, as is evident from his works. On being ordained to the order of monks, he began to lead the life of homelessness enjoined on Jaina saints, and went about preaching the doctrines of Jainism, an inscription at Śravana Belgola showing, in his own words, that he successfully carried on debate in places so widely apart as Dacca in Bengal and Kararh in the Surat district. That he was a brilliant grammarian, poet, logician and philosopher, is not open to dispute; his writings have always commanded the greatest respect from his readers, and great *āchāryas*, like Jinasenāchārya, the famous author of the monumental Mahā-Purāṇa, and other learned writers have offered him salutation at the commencement of their own works.

The best known incident of the life of our author, and the one which brought him immortal fame, was a miracle which was wrought at Vārānasi (now known as Benares). He was asked by the *raja* of that place to prostrate himself before a certain idol in one of the non-Jaina temples of the city, when he boldly declared that the image would not be able to endure his salutation, because of his being a believer in the true *Deva* (God). He was thereupon forced to bow before the image, when all of a sudden the idol burst, revealing a beautiful *pratibimba* (image) of Chandra Prabhu Bhagwan, the eighth of the holy *Tīrthaṁkaras*, to the wonder and astonishment of all present! This led to the conversion of the king and a

large number of his subjects, and is vouched for by many indications of an historical nature, being also mentioned in one of the inscriptions at Śravana Belgola.

As regards the works composed by the *āchārya*, he is known to be the author of the following books, in addition to the Ratna Karaṇḍa Śrāvakāchāra :

(1) the *Gandhahastimahābhāṣya*, a monumental commentary, comprising no less than 84,000 *ślokas* (verses) on the *Tattvārtha Sūtra*,

(2) the *Yuktyānuśāsana*,

(3) the *Jinaśatakālankāra*,

(4) the *Vijayadhavala Tikā*, and

(5) the *Tattvānuśāsana*.

Of these, the *Gandhahastimahābhāṣya*, with the exception of its *Mangalācharaṇa* (salutation to the deity), is not known to be extant now. The *Mangalācharaṇa*, known as the *Devāgama Stotra*, or the *Āpta Mimāmsā*, itself contains 140 *ślokas*, and has been the subject of several commentaries, the most famous being—

(*i*) the *Aṣtasati*, containing 800 *ślokas*, by Akalanka Bhatta,

(*ii*) the *Aṣtasahasri* by *Swāmī* Vidyānanda, and

(*iii*) the *Devāgamavṛitti* by Śrī Vasunanda *Siddhānta Chakravarti*.

HARDOI — C. R. JAIN

June 17th, 1917

CONTENTS

INTRODUCTION

In order to appreciate the true position of the householder's dharma described in the following pages, we should try to familiarise ourselves with the fundamental philosophy of the Jaina *siddhānta* upon which that dharma is founded. Jainism aims, not at turning mankind into an army of hungry beggars, constantly begging for boons, from some real or imaginary superhuman agency, nor at converting its votaries into fanatics of unrequited love, revolving, moth-like, round some luminous spiritual 'magnet,' to be ultimately absorbed by it, but at raising every one, who cares to follow its method, to the supreme status of godhood, characterised, as it is, by many kinds of perfections, including those in respect of right convictions, or faith, knowledge, bliss and power. In other words, those who follow Jainism become, not attendants upon any real or mythological god or goddess, but gods themselves; and endowed with omniscience and all other divine qualities, live for ever in the enjoyment of perfect freedom and bliss.

Those who have followed the rules of conduct governing the householder's life in Jainism have invariably, in the end, successfully entered *sannyāsa* (sainthood), and, sooner or later obtained *Nirvāṇa*.

A very large number of souls, who have been benefited by the Jaina teaching, are now living, as full and perfect gods, in the Blessed Land of *Nirvāṇa*.

From the above it can be seen that Jainism is a highly practical religion. Its doctrine is not a mere theory; practical experience of a very large section of humanity has confirmed its teaching time and again. The test of practicability is really furnished by the question "has anybody ever benefited by a doctrine?" and if this can be answered in the affirmative, the doctrine is a practical one. The one really important point in regard to which Jainism is distinguishable from other religions is this characteristic of practicability. The Jaina Records contain biographies of a very large number of men who have realised the truth and practicability of the Jaina teaching in their own lives. It should also be remembered that the Jaina teaching is not allegorical, which is another characteristic of a practical religion. It will be idle to expect practicability from allegorical religions, which cannot, as a matter of fact, point to a single soul that may be said to have attained *Nirvāṇa!*

Yet another test of practicability is the universality or catholicity of a religion, in other words, whether a religion is able to help all sorts and conditions of men or not. Here is a list of a few of the base sinners who have been benefited by the Jaina doctrine, as the Jaina Records show.

Driḍha Sūrya was a thief who was hanged on the gallows. In the last moments of his life he recited the great obeisance *mantram* (given in Part 5 of this book), and his soul went to heaven. A prostitute, Ananga Senā by name, who embraced Jainism, went to Paradise. The wicked Mṛiga Sena, who was a low caste Śūdra, obtained rebirth in a noble human family, as the result of leading the Jaina life later on. The *pariah* Yamapāla was actually praised by *Devas* (residents of the heavens), who came down to admire the strength and fearlessness of his resolution. A Brāhman, named Kapila, who had set fire to the body of a Jaina saint, repented of his evil deed later, and became a Saint himself. The nun Jyeṣṭhā fell from virtue, gave birth to a child, but was again admitted in the Holy Orders. King Madhu forcibly carried off the wife of a chief, and kept her as his concubine in his palace ; but later they both repented of their evil deeds, entered *Sannyāsa*, and escaped from the consequences of their sin. One Añjana, who was a thief and a dissolute libertine, obtained Salvation by following the Jaina doctrine. The flesh-eater, Prince Mṛiga Dhvaja, renounced the world, became a saint and obtained salvation. King Saudāsa, too, who used to eat human flesh, became a Jaina and obtained *Nirvāṇa*.

The above list is sufficient to show that the teaching of Jainism can be helpful to all souls—to all sorts and conditions of men and women—and

even the worst sinners need not despair, but may rest assured that their sins will be wiped out entirely one day, by a sincere repentance and an adequate (scientific) knowledge of the soul, as is taught in Jainism.

Jainism does not even lay down caste restrictions of any kind, for admission into its fold. It will not allow caste or any other considerations to mar the progress of an aspiring soul. Even *Śūdras*, and *mlechchhas* and *pariahs* may obtain admission into Jainism, and be purified. The motto of Jainism is: "Caste is for man; not man for the 'caste'!" The Jaina books contain many accounts of the conversion of *Śūdras* and low caste men. Saint Samādhi Gupta instructed a *Śūdra* girl, Pūtigandhā by name; Saint Agnibhūta converted a *pariah's* blind daughter; many *mlechchhas* were converted by the Jaina Teachers, and great Jaina Kings even married *mlechchha* princesses, and the daughters of non-Aryan chieftains.

According to Jainism, every soul is already a full and perfect God in potency, that is to say, unmanifest. The Godhood of the soul is held down by the evil influence of matter, which is in association with it. What one, therefore, has to do is only to purge his soul of the element of matter, so that the spirit substance, *viz.*, the soul, be left unhampered by the companionship of the crippling foreign substance. The nature of the different existing substances, and in particular of the soul substance, has been dealt with in other books, amongst which may be read my

Faith, Knowledge and Conduct, but the nature of the forces responsible for the union and separation of matter will be briefly described here.

Observation shows that the soul may be affected pleasurably or painfully by its three kinds of actions, mental, physical and vocal. But before a change of a feeling-state, into an agreeable or a disagreeable one, can take place, it is essential that a modifying agent should enter the soul's constitution. For in the absence of a modifying cause no change in the existing state of a thing is conceivable. Now, in the case of the soul substance this modifying agent can be nothing else but matter. The first great law of interaction between spirit and matter, accordingly, may be laid down as follows :

All actions of embodied living beings, whether mental or physical, including speech, are accompanied by an influx of matter into the soul.

It will be seen that our first law of interaction only concerns the process of the influx of matter, which accompanies every action ; it has nothing to do with the question whether it actually make an impression on the soul or not, for that depends on whether the soul be attentive to the in-coming stimulus. It must have happened within the experience of every one of us that we have failed to notice the taste of viands put before us whenever attention has been deeply engrossed elsewhere. The physiology of taste goes to indicate that while the bulk of food passes into the stomach through the

gullet, some finer particles of relish reach the soul, through the glands of taste and the nerves connected with them, enabling it to feel and enjoy the taste of each morsel. But the relish particles must be there all the same in either case, whether the soul attend to them or not. It would follow from this that they do not combine with spirit, except when they find the door open and the chamber-maid of the soul waiting to take them into the presence of her mistress. This maid-in-waiting is nothing other than attention which opens the door to the incoming stimulus. But attention always implies interest, whether it indicate the merest wish to know or the most passionate longing to 'embrace.' It would follow from this that the fusion of spirit and matter cannot take place unless the soul be first thrown into an attitude of desire, which signifies its inability to resist the advance of the intruders, who readily combine with it. The companionship of spirit and matter, then, depends on the sweet will of the soul, and might be avoided if it so desire.

It can also be seen that the imposing of obligations on the soul acts by way of a stopper, and puts an end to the feeling of delight which arises by the removal of some portion of the burden of its worries; and experience and observation combine to demonstrate that worries do not depend upon the nature of the subject-matter in connection with which they arise—since many persons worry themselves to death over things which others would take

no notice of—but on the degree of vehemence with which the mind dwells on a particular object of desire. This amounts to saying that the intensity of *bandha* (bondage) is determined by the element of desire. Desire takes four different forms, and appears as greed, deceit, pride and anger in its intenser forms. Desire, thus, opens up, as it were, the pores of the soul, through which immediately penetrates the poison from outside. Overpowered by desire the soul is helpless against the onslaught of its force, and succumbs to their influence. These facts entitle us to enunciate the following proposition, which may be called the second law governing interaction between spirit and matter :

The fusion of spirit and matter does not take place except the soul be first moved by desire.

It is a corollary to this that the giving up of desires, which produce the condition of weakness in the soul, must necessarily bring about its liberation from the thraldom of matter, also described as the bondage of *karma,* on account of *karmas* (actions) being the primary causes of the material influx and *bandha.* A second corollary to be deduced from the rule is that the bondage of *karmas* cannot possibly be terminated by any agency outside the soul itself. The reason for this is to be found in the fact that no one can possibly control the desires of another, which, being the principal causes of the fusion of spirit and matter, must continue to produce their effect as long as they exist.

Renunciation, that is, the withdrawal of attention from the outside world, the giving up of all worldly pursuits and undertakings, the abandonment of all desires, then, is the principle of success on the spiritual path. But the question is, how to develop the spirit of renunciation in such a way as to ensure its sustentation ? Erratic action will not do ; the top cannot be reached by haphazard jumps and flights in the air. A ladder must be found which will take one, step by step, to the top, and save all the falls and bruises consequent on them.

Dharma (religion) furnishes just such a ladder as is required, in the shape of injunctions and rules of conduct. It divides proper conduct into two parts, *niśchaya* and *vyavahāra,* of which the latter is the cause of steadiness and stability of the former. *Vyavahāra charitra* (conduct) is meant for the householders who cannot afford to renounce the world at once. It consists in the worship of *deva* (God), *guru* (Preceptor) and *śāstra* (Scripture) and in the observance of vows which steadily become more and more austere as the soul progresses onwards. *Vyavahāra dharma* finally enables the householder to renounce the world and to apply himself to the attainment of perfection in *niśchaya* conduct, consisting in a complete renunciation of all desires and in becoming absorbed in one's own Self. The householder's conduct is the theme of the present work, which prescribes rules for the period commencing with the inception of Right Faith and

ending with the entry into the holy order of *munis* (Saints). During this interval the soul passes the first five stages on its journey towards the goal of perfection and bliss, and qualifies itself for the more uphill work commencing with the sixth. These stages have been described minutely in the Jaina Scriptures, and may also be studied with the aid of my *Practical Dharma*. The eleven *Pratimās*, described in the text, are so many steps on the fifth stage, and must be observed, if steady progress is to be maintained in the future. There is no good in upsetting the order given; that will only result in suffering and pain. It is well to know that Jainism is not the product of a finite mind whose conclusions might be overruled by others endowed with better judgment and understanding; it is the Truth revealed by the Omniscient *Tīrthaṁkaras*, every single detail of which has been confirmed by the experience of a countless number of *Siddhas* (Perfect Souls) and saints. Its agreement with Reason is indicative of its rational nature, but not suggestive of an origination from a finite human intellect.

It should be noted that with reference to the rules of conduct, there is and can be no compulsion on a person; everyone is free to 'put in' as much of good conduct as he can, the rule being that one should avoid both shirking as well as overstraining, and should not force oneself to do anything which one's heart does not long for. For the observance

of the rules of conduct really depends upon the nature of the *karmic* forces (passions, loves, hatreds, likes, dislikes and emotions) which characterise the individual will. It is only when these obstructive elements, passions and the like, are subdued sufficiently that one will begin to long for practising the rules. The force which is destructive of the fury and power of the passions and longings of the soul is knowledge, that is, study and meditation, and, in the final analysis, Right Faith itself. This is because without Right Faith interest will not be sustained even in study and the pursuit of Truth. The advice of the Holy Leaders and Guides on the Path is, therefore, only this that the householder should first of all acquire Right Faith, thereafter he should marry and settle down as a peaceful, law-abiding citizen in his country, and should observe as much of the rules of conduct as he can. If Right Faith is urging him from within, he will surely enter the third stage of life, known as World-Flight, in the fulness of time, about the commencement of old age. The fourth stage is reached when Sainthood is entered. The rules governing a saint's life are to be found in works dealing with *Sannyāsa Dharma*.

With reference to marriage, it is to be observed that celibacy is the best, if it can be practised ; but Jainism is a practical religion and is aware of the shortcomings and weaknesses of men ; it knows that it is impossible to expect from young men and young

women that they would lead a celibate's life all along. It, therefore, recommends marriage for the laity. It should be noted that on account of the sex appeal every woman is for a man, and every man is for a woman, a source of great temptation. But when a man marries a woman she serves the same purpose as a shield does for a warrior on the battle-field. She wards off all outside sex appeals and, thus, effectively shields him (her husband) from the seducements of others! The same is the case with a woman; she is also shielded, in her turn, by her husband.

The householder in the second stage of life, that is, when he has married and settled down to a homely life, is recommended to observe the following six rules of practice daily:

1. The worship (on lines of Id*ea*latry not Id*o*latry) of those Great Ones who have traversed the Path and become Gods.
2. The study of Scriptures containing the teaching of Jainism, as given by those who have attained to Perfection and Godhood with its aid.
3. The adoration and service of true Saints in whose footsteps the householder himself longs to follow one day.
4. Charity.
5. Renunciation.
6. *Ahiṁsā* (non-injury) and control of the senses.

These observances will become easy to anyone who has been impressed with the belief implied in Right Faith. Everyone can determine the amount and the extent of these daily duties for himself. They vary with the devotee as well as with the stage reached on the Path of Progress, and therefore, no hard and fast rules are laid down with respect to them. It is the glory of the Right Faith that it controls the heart of man, and directs his footsteps to the proper path, imperceptibly and from within; and there is no doubt about it that the best time for the acquisition of Right Faith is childhood, which is the most suitable period for study, since the mind is then more impressionable and less prejudiced than at any later stage in life. Right Faith, grounded on scientific conviction, should be aimed at, though Faith 'blindly' acquired is itself of much value, as marking the most auspicious change in the career of a soul that has been steeped in gross ignorance from the unbegun 'beginning' of things thus far!

ॐ

श्रीवीतरागाय नमः

THE RATNA KARAṆḌA ŚRĀVA-KĀCHĀRA

PART I

RIGHT FAITH

नमः श्रीवर्द्धमानाय निर्धूतकलिलात्मने ।
सालोकानां त्रिलोकानां यद्विद्या दर्पणायते ॥ १ ॥

I bow to Śrī Vardhamān Mahāvīra, who has washed off [all] the impurities of sin [*i.e.*, *karmas*] from His soul, and whose knowledge reflects [*i.e.*, embraces] the entire *lokāloka*!*

देशयामि समीचीनं धर्मं कर्मनिबर्हणम् ।
संसारदुःखतः सत्त्वान्यो धरत्युत्तमे सुखे ॥ २ ॥

* The knowledge of *lokāloka* signifies omniscience pure and simple, *loka* being the universe and *aloka* all the rest of pure space which lies beyond it. Here obeisance is offered to Bhagavān Mahāvīra, the last *Tīrthaṁkara*, on the ground of His having attained omniscience and also because He is the destroyer of the forces of *karma*. The *āchārya*, who wishes to attain to the position of glory attained by the Holy *Tīrthaṁkara*, naturally praises two of the divine qualities of the Great Master to develop them in his own soul.

Which frees souls from the pain and misery of embodied existence and instals them in supreme bliss, that excellent *karma*-destroying *dharma* (creed) I preach [unto you] !

सद्दृष्टिज्ञानवृत्तानि धर्मं धर्मेश्वरा विदुः ।
यदीयप्रत्यनीकानि भवन्ति भवपद्धतिः ॥ ३ ॥

The Masters have described the Path (to *nirvāṇa*) to consist in Right Faith, Right Knowledge and Right Conduct, whose antitheses [that is, wrong beliefs, wrong knowledge and wrong conduct] are the causes which prolong the bondage of souls !

श्रद्धानं परमार्थानामाप्तागमतपोभृताम् ।
त्रिमूढापोढमष्टाङ्गं सम्यग्दर्शनमस्मयम् ॥ ४ ॥

To believe, by fulfilling the eight requirements of true belief and without the three kinds of error and eight kinds of pride, in the true God, Scripture and Preceptor, the causes of the highest good [*i.e.*, *mokṣa*], is called Right Faith !

Explanation.—The belief that the Jaina *Tīrthaṁkaras* are the true Gods, the Jaina *Sāstras* the true Scripture, and the Jaina Saints the true Preceptors, is called Right Faith. The true believer should satisfy the eight requirements described in verses 11—18 and should be free from three kinds of error (verses 22—24) and eight kinds of pride (verse 25).

आप्तेनोच्छिन्नदोषेण सर्वज्ञेनागमेशिना ।
भवितव्यं नियोगेन नान्यथा ह्याप्तता भवेत् ॥ ५ ॥

In the nature of things the true God should be free from the faults and weaknesses of the lower nature ; [He should be] the knower of all things and the revealer of *dharma* ; in no other way can *divinity* be constituted !

क्षुत्पिपासाजरातङ्कजन्मान्तकभयस्मयाः ।
न रागद्वेषमोहाश्च यस्याप्तः स प्रकीर्त्यते ॥ ६ ॥

He alone who is free from hunger, thirst, senility, disease, birth, death, fear, pride, attachment, aversion, infatuation, worry, conceit, hatred, uneasiness, sweat, sleep and surprise is called a God !

Explanation.—The Jaina *Tīrthaṁkaras* are free from the eighteen kinds of blemishes described in this *gāthā* (verse).

परमेष्ठी परं ज्योतिर्विरागो विमलः कृती ।
सर्वज्ञोऽनादिमध्यान्तः सार्वः शास्तोपलाल्यते ॥ ७ ॥

He who is the enjoyer of the highest status, who is of unsurpassed splendour, who is free from all kinds of desires and impurities of sin, who is endowed with omniscience, and devoid of beginning, end and middle [*i.e.*, personal aims and ambitions], and who is a friend of all kinds of living beings—such a Teacher is called *hitopadeśi !**

अनात्मार्थं विना रागैः शास्ता शास्ति सतो हितम् ।
ध्वनन् शिल्पिकरस्पर्शान्मुरजः किमपेक्षते ॥ ८ ॥

* He who imparts a useful lesson.

Just as a drum gives out sound in consequence of the contact of the drummer's hand, but without any desire on its own part, so does the Teacher reveal the Truth without any personal motives of his own !

Explanation.—Revelation is not made by the omniscient *Tīrthaṁkara* because it would serve some purpose of His own, but because there is a kind of relationship of cause and effect between the quality of *dayā* (mercy) of which He is a living embodiment, and the suffering of the embodied souls. For this reason revelation bursts forth, as it were, spontaneously and without effort, on His part, at the mere sight of the suffering of others.

आप्तोपज्ञमनुल्लङ्घ्यमदृष्टेष्टविरोधकम् ।
तत्त्वोपदेशकृत्सार्वं शास्त्रं कापथघट्टनम् ॥ ६ ॥

That alone is true Scripture which is the word of a *Tīrthaṁkara,* which cannot be overridden in disputation, nor falsified by perception, reason or testimony, which reveals the nature of things, which is helpful to men, animals and all other kinds of beings, and which is potent enough to destroy all forms of falsehood !

Explanation.—The *āchārya* gives here the six principal characteristics of the Jaina Scripture. The word of the *Tīrthaṁkara* is never in conflict with valid knowledge, however acquired ; it is never couched in mystic or mythological language, but reveals the nature of things as they exist in nature.

For this reason the Jaina *Siddhānta* has nothing in common with dogmatic theology or mysticism, and is a purely scientific system of rational thought, capable of raising the human soul from the lowest depths of sin and despair, and of installing it in the coveted Supreme Seat. The next great characteristic given by the *āchārya* is the quality of being helpful to *all* living beings, without exception. *Dayā* (mercy) and *ahiṁsā* (non-injuring) being the fundamental tenets of the Holy *Siddhānta*, Jainism can never be ranked with those other creeds whose teaching inculcates, directly or indirectly, the taking of life for sacrifice or food. Thus, at every stage of its activity, Jainism always tends to protect and advance the interests of all kinds of living beings.

The last great characteristic of the Holy Scripture is that it is by itself capable of destroying falsehood. This is only natural, for it is a peculiarity of the scientific method which, being commendable to the most exacting and critical intellect, cannot but destroy all forms of error, doubt and ignorance, the three constituents of falsehood. It will be seen that Jainism proceeds by describing the nature of existing substances, dealing fully, in so far as is necessary for the purposes of religion, with the qualities or attributes which arise from their interaction. It has nothing in common with dogmatism—"thou shalt do this," and "thou shalt not do that," etc.—nor with mystic mythology which says one thing and means quite another.

विषयाशावशातीतो निरारम्भोऽपरिग्रहः ।

ज्ञानध्यानतपोरक्तस्तपस्वी स प्रशस्यते ॥१०॥

That Preceptor is praiseworthy who has no desires for sensual pleasures, who has renounced all worldly occupations and possessions and who is always absorbed in study, meditation and self-contemplation !

The Eight Aṅgas *of Right Faith*

इदमेवेदृशमेव तत्त्वं नान्यन्न चान्यथा ।

इत्यकम्पायसाम्भोवत्सन्मार्गेऽसंशया रुचिः ॥११॥

The nature of substances is as is described therein, is exactly as described, is not different, nor even otherwise—this kind of unshakable faith, steady like the unwavering lustre of the sharp edge of a sword, in the Jaina *Siddhānta* is [the first limb of Right Faith and is] called *niḥ-śaṅkita aṅga* !

कर्मपरवशे सान्ते दुःखैरन्तरितोदये ।

पापबीजे सुखेऽनास्था श्रद्धानाकाङ्क्षणा स्मृता ॥१२॥

Entertaining no desire for sensual enjoyment, knowing it to be hopelessly dependent on *karmas*, transient, involving trouble in its procurement and the seed of sin, is the [second limb of Right Faith called the] *niṣkāṅkṣita* !

स्वभावतोऽशुचौ काये रत्नत्रयपवित्रिते ।

निर्जुगुप्सा गुणप्रीतिर्मता निर्विचिकित्सता ॥१३॥

To love the virtuous for their excellent qualities, without feeling disgust with their bodies, which, though impure by nature in all cases, are purified in their case by the triple jewels, *i.e*, Right Faith, Right Knowledge and Right Conduct, is described as *nirvichikitsita* [the third limb of Right Faith]!

Explanation.—Non-Jainas generally express disgust at the sight of Jaina ascetics whose rules of conduct do not allow them to attend to the embellishment of their physical person. This verse points out the proper mental attitude for a true believer,—he should respect the virtues of the saint, and love him for his self-control, but should not feel disgust with the impure or unclean state of his outward self, *i.e.*, body. Conceived and developed in the filthiest part of the body of its female parent, full of urine, fæces, saliva and many other similar impurities, how can the body, asks the *āchārya*, be regarded as clean? Let him who would laugh at the dirty condition of the body of the Jaina saint remember that, in its true nature, his own body is but a basket of stinking unsightly filth, covered over with leathern parchment. There is yet an important distinction between his body and that of the saint, which consists in the fact that while his own carcass is filled, to the full, with the refuse resulting from unrestrained sense-indulgence, the saint's contains less filth both quantitatively and qualitatively, owing to the control which he puts

upon his senses. The difference between their bodies is, then, reduced to this that the saint's is actually the purer of the two, though the other appears to be more attractive outwardly. And, so far as the purity of the soul is concerned, the man who scorns the saint is nowhere as compared with him whom he likes to scorn, since the very fact of ridiculing a true saint is an indication of gross ignorance and sin. The dirty, untidy appearance of a *muni* (ascetic) is a necessary step in the path of progress, and is unavoidable at a certain stage.

As a matter of fact, the attainment of *nirvāṇa* is consistent only with a complete absorption in one's own *ātman* (soul), and necessitates the withdrawal of attention from the physical body and the outside world, so that the Jaina householder, who is expected to be a pattern of cleanliness, is enjoined to gradually train himself to neglect his fleshy 'prison,' the body of matter, and to study the well-being of his soul. The ascetic, who has renounced the world and who wishes to reach the goal in the shortest space of time, naturally lays all the stress he can on spiritual meditation, and can ill afford to waste his time on studying such useless and progress-obstructing matters as the attractiveness of his person. Neither is he a loser in the long run, for the destruction of his *ghātiyā** *karmas* at once raises him to the

---

* *Ghātiyā karmas* are those energies of *karma* which bar the manifestation of the divine attributes of the soul. For a further explanation of the subject, see *Practical Dharma*.

status of divinity, when those very beings who used to ridicule him fall down at his feet. It will be now evident that those who affect disgust at the sight of a Jaina monk are never likely to attain *nirvāṇa*, for neglect of the body is an absolutely unavoidable necessity for the pilgrim's progress, and he who has nothing but loathing and disgust for the kind of life which those who are striving to reach the goal lead can never be induced to set his foot on the Path. For the same reason those who object to the nude* appearance of the Jaina saint also debar themselves from *nirvāṇa*.

---

*Those who find fault with the Jaina saints for their nudity cannot be said to realise the full import of the all-absorbing contemplation of one's self necessary for the destruction of the *karmic* bonds. It is no use denying the fact that *karmas* cannot be destroyed so long as attention is not completely withdrawn from the physical body and the world, and directed inwardly, without wavering or hesitancy, to the *ātman* (soul) itself. But how shall this be accomplished if the mind is worried over the ways and means of procuring even a *langoti* (a narrow strip of cloth worn over the private parts) ?

It is thus clear that no one who wishes to attain *mokṣa* (salvation) can afford to affect disgust with the holy saints for their nudity. And, so far as decency is concerned, let us not forget that the point does not arise in connection with religion and art, and cannot, most certainly, be allowed to interfere with the attainment of the great Ideal of the soul. It is well-known that most of the Scriptures of the world contain matters which would be regarded as highly indecent if met with outside the sacred literature; and no one will be found bold enough to deny that nude pictures and statues of

कापथे पथि दुःखानां कापथस्थेऽप्यसम्मतिः ।
असंपृक्तिरनुत्कीर्तिरमूढा दृष्टिरुच्यते ॥१४॥

Non-recognition of the authority of false creeds which can only lead to pain, and of those who are

---

both sexes are not only exhibited publicly, as works of art in museums and show-rooms, but also find conspicuous places in the drawing-rooms and parlours of the most respectable and virtuous families in all grades of society. In respect also of the inadmissibility of the point where the Ideal of the soul is concerned, it is sufficient argument to say that all worldly 'traffic' would come to a stand-still should ultra-prudish notions be permitted to supplant or usurp the place of practical healthy virtue. What harm, for instance, would not the frail little infant in arms suffer, should its parents refuse to attend to its comforts and cleanliness on the ground of its nudity? What, likewise, might not happen to the sick imbecile whose nurse declined to attend on him from considerations of a similar nature? Even the marital relations between husband and wife would be rendered infelicitous, should the doctrine of nudity being tantamount to indecency be extended to the privacy of their retiring apartments.

It will be thus evident that there is nothing indecent in nudity itself which becomes objectionable only when it is intended to assail virtue and modesty. This point is well illustrated by the story of certain heavenly damsels in the Hindu Purāṇas. These celestial ladies were once sporting in water in a tank when a young man, stark naked, passed close by them. They were naked also, but took no notice of him and remained engaged in fun and frolic as before. A little while later they saw the young man's aged father walking in their direction, when they immediately rushed out of water and hurriedly resumed their apparel. The explanation of this extraordinary conduct, given in the Purāṇas, is that the

established therein, by thought, deed or word, is [the fourth limb of Right Faith, and is] known as the *amūḍhadṛiṣṭi aṅga !*

स्वयं शुद्धस्य मार्गस्य बालाशक्तजनाश्रयाम् ।
वाच्यतां यत्प्रमार्जन्ति तद्वदन्त्युपगूहनम् ॥१५॥

To remove the ridicule raised by ignorant [and] incompetent men from the naturally pure 'path' of Jainism is [the fifth *aṅga* of Right Faith, and is] known as *upagūhana !*

दर्शनाच्चरणाद्वापि चलतां धर्मवत्सलैः ।
प्रत्यवस्थापनं प्राज्ञैः स्थितिकरणमुच्यते ॥१६॥

The re-establishing therein, on the part of the lovers of Truth, of those who are wavering in Right Faith or Conduct, is called *sthitikaraṇa* [the sixth *aṅga* of Right Faith] by the wise !

---

younger man had no eyes for their beauty, though he passe by looking at them, while the extreme old age of the older one did not prevent his feasting his eyes on their charms.

It would be disastrous if a misplaced sense of decency were allowed to mar the progress of the soul, condemning it to continually undergo re-births in different conditions of life, the best of which can hardly be said to afford any real moments of joy. The Jaina saint, whose vow of chastity is of the most rigid and unbending type goes about naked, not because he wishes to seduce any one from the path of virtue, but ***because*** nirvāṇa ***cannot possibly be attained without the renunciation of the very last article of apparel and worldly goods.***

स्वयूथ्यान्प्रति सद्भावसनाथापेतकैतवा ।
प्रतिपत्तिर्यथायोग्यं वात्सल्यमभिलप्यते ॥१७॥

Entertaining love and proper respect for one's co-religionists with mental purity, and not from crooked motives, is called *vātsalya* [the seventh limb of Right Faith] !

अज्ञानतिमिरव्याप्तिमपाकृत्य यथायथम् ।
जिनशासनमाहात्म्यप्रकाशः स्यात्प्रभावना ॥१८॥

To establish the glory of the Jaina *Siddhānta* by removing, in all suitable ways, the dense clouds of ignorance is *prabhāvanā* [the eighth *aṅga* of Right Faithl]!

तावदञ्जनचौरोऽङ्गे ततोऽनन्तमती स्मृता ।
उद्दायनस्तृतीयेऽपि तुरीये रेवती मता ॥१९॥

ततो जिनेन्द्रभक्तोऽन्यो वारिषेणस्ततः परः ।
विष्णुश्च वज्रनामा च शेषयोर्लक्ष्यतां गतौ ॥२०॥

Anjana thief in the first *aṅga*, then Anantamati are remembered. Uddāyana in the third and Revati in the fourth are considered [most excellent]. Then Jinendrabhakta, after that Vāriṣeṇa, and Viṣṇu Kumār and Vajra Kumār [respectively] in the remaining [two, *i.e.*, the seventh and the eighth *aṅgas* of Right Faith] have attained to fame !

Explanation.—The biographies of these great personages, who have acquired undying fame by excelling in the different *aṅgas* of Right Faith, are given in the Jaina Purāṇas, and may be

studied with their aid. They are omitted here, as they are calculated to swell the bulk of the book. It is not to be supposed that the personages named exhaust the list of true believers ; there have been many famous Jainas, though these are particularly noted for the specific qualities evolved out by them with reference to right faith.

नाङ्गहीनमलं छेत्तुं दर्शनं जन्मसन्ततिम् ।
न हि मन्त्रोऽक्षरन्यूनो निहन्ति विषवेदनाम् ॥२१॥

As an incomplete *mantra* (magical formula) is powerless to remove the pain and suffering arising from venom, so is the faith which is imperfect in its limbs not able to pierce the line of [repeated] births [*i.e.* is not able to obtain emancipation for the soul] !

आपगासागरस्नानमुच्चयः सिकताश्मनाम् ।
गिरिपातोऽग्निपातश्च लोकमूढं निगद्यते ॥२२॥

Bathing in [the so-called sacred] rivers and oceans, setting up heaps of sand and stones [as objects of worship], immolating oneself by falling from a precipice or by being burnt up in fire [as in *sati*] are [some of the] common *muḍhatās* [follies] !

वरोपलिप्सयाशावान् रागद्वेषमलीमसाः ।
देवता यदुपासीत देवतामूढमुच्यते ॥२३॥

The worshipping, with desire, to obtain favour, of deities whose minds are full of personal likes and dislikes is called the folly of devotion to false divinity !

Explanation.—This verse is directed against the worship of ungodly gods who abound in allegorical myths. Some men worship certain residents of heavens (angels), some offer their devotions to demons, who are deemed to be possessed of great miracle-working powers. But they are all involved in material contamination and impurities; and are a people like unto ourselves, though endowed with greater power. They have passionate natures generally, and are famous neither for renunciation nor for wisdom. Their worship is the *deva-muḍhatā* condemned by the *āchārya* in this verse. As to the grounds of condemnation, perfection in knowledge and happiness being the very nature of the soul, evidently he who begs for favours from another betrays gross ignorance of his own nature. Similarly, he who demands worship from another, in lieu of petty favours which he may be able to confer on his followers, can neither be full and perfect in himself—else why desire to be worshipped—nor be a true friend of his devotees, for the boons that he can confer can only afford sensual pleasure which is not the true Ideal of the soul.

सग्रन्थारम्भहिंसानां संसारावर्तवर्त्तिनाम् ।
पाखण्डिनां पुरस्कारो ज्ञेयं पाखण्डिमोहनम् ॥२४॥

Know that to be *guru-muḍhatā* which consists in the worshipping of false ascetics, revolving in the wheel of *saṁsāra* [births and deaths], who have

neither renounced worldly goods, nor occupations nor *himsā* (causing injury to others)!

ज्ञानं पूजां कुलं जातिं बलमृद्धिं तपो वपुः ।
अष्टावाश्रित्य मानित्वं स्मयमाहुर्गतस्मयाः ॥२५॥

The sages who have crushed out all traces of pride from their souls describe *mada* (pride) as the intoxication of self in respect of [the following] eight particulars: (*i*) learning, (*ii*) worship, (*iii*) family, (*iv*) tribe, (*v*) power, (*vi*) affluence or accomplishments, (*vii*) religious austerity and (*viii*) person!

स्मयेन योऽन्यानत्येति धर्मस्थान् गर्विताशयः ।
सोऽत्येति धर्ममात्मीयं न धर्मो धार्मिकैर्विना ॥२६॥

That conceited person, who is led by pride to show disrespect to virtuous men, in reality, destroys his own faith, because in the absence of those who put it into practice *dharma* cannot have an existence!

Explanation.—Religion only lives in the souls of those who practise it and can have no concrete existence by itself. Hence those who insult the virtuous in whose hearts *dharma* has its abode can never be religious themselves.

यदि पापनिरोधोऽन्यसम्पदा किं प्रयोजनम् ।
अथ पापास्रवोऽस्त्यन्यसम्पदा किं प्रयोजनम् ॥२७॥

If there be cessation of sin, other things—wealth, prosperity, etc.—are not needed [sinlessness being the source of bliss itself]; but if the influx

of sin still continue, then what purpose can be served by wealth and the like?

Explanation.—This verse is designed to create the spirit of *vairāgya* (renunciation) in the soul; for, what shall a man profit if he gain the good things of the world, but lose his own soul? Certainly, no truly useful purpose is ever served by riches; their acquisition is associated with sin, and so is their enjoyment. They, however, who renounce worldly possessions become heir to great prosperity and pomp in their next life, and acquire them without trouble, hence sin. The *āchārya*, therefore, says that there is gain in the renunciation of worldly goods, but not in their acquisition.

The Glory of Right Faith

सम्यग्दर्शनसम्पन्नमपि मातङ्गदेहजम् ।
देवा देवं विदुर्भस्मगूढाङ्गारान्तरौजसम् ॥ २८ ॥

The Propounders of *Dharma* describe even a low caste man possessing Right Faith as a divine being, likening him to the invisible radiant splendour of a live charcoal, lying hidden beneath a heap of ashes!

श्वापि देवोऽपि देवः श्वा जायते धर्मकिल्बिषात् ।
कापि नाम भवेदन्या सम्पद्धर्माच्छरीरिणाम् ॥ २९ ॥

A dog becomes a *deva* and a *deva* becomes a dog from virtue and vice, respectively; from *dharma* living beings obtain even such prosperity as is indescribable in words!

भयाशास्नेहलोभाच्च कुदेवागमलिङ्गिनाम् ।
प्रणामं विनयं चैव न कुर्युः शुद्धदृष्टयः ॥ ३० ॥

He who is purified by Right Faith should not salute or show reverence to a false deity, scripture and preceptor, even from fear, expectation of good, attachment of greed !

दर्शनं ज्ञानचारित्रात्साधिमानमुपाश्नुते ।
दर्शनं कर्णधारं तन्मोक्षमार्गे प्रचक्ष्यते ॥ ३१ ॥

Right Faith is entitled to precedence over knowledge and conduct, because it acts as a pilot in guiding the soul towards *nirvāṇa* !

Explanation.—Right Faith is essential for the acquisition and support of Right Knowledge and Right Conduct, and, therefore, entitled to precedence over them both.

विद्यावृत्तस्य संभूतिस्थितिवृद्धिफलोदयाः ।
न सन्त्यसति सम्यक्त्वे बीजाभावे तरोरिव ॥ ३२ ॥

Just as one cannot have a tree in the absence of a seed, in the same way it is not possible to have the origination, continuance, growth [or increase] and fruition of [Right] Knowledge and [Right] Conduct without the acquisition of Right Faith in the first instance !

Explanation.—Discrimination leads to Right Faith in the first instance, and Right Faith then transforms knowledge into Right Knowledge and leads to Right Conduct.

गृहस्थो मोक्षमार्गस्थो निर्मोहो नैव मोहवान् ।
अनगारो गृही श्रेयान् निर्मोहो मोहिनो मुनेः ॥ ३३ ॥

The householder, whose interior is illumined with Right Faith, follows the 'path'; but the ascetic involved in wrong beliefs is nowhere near it; for this reason the 'enlightened' householder is considered superior to an ascetic devoid of true faith!

Explanation.—As a rule, the ascetic has precedence over the householder, because of his asceticism; but since conduct without faith can never be pure, the *āchārya* says that asceticism without faith is inferior to faith without asceticism.

न सम्यक्त्वसमं किञ्चित्त्रैकाल्ये त्रिजगत्यपि ।
श्रेयोऽश्रेयश्च मिथ्यात्वसमं नान्यत्तनूभृताम् ॥ ३४ ॥

In the three periods of time and the three worlds, there is nothing more auspicious than Right Faith for the living beings, nor anything more inauspicious than a false belief!

Explanation.—Right Faith leads to all kinds of prosperity and ultimately also to supreme bliss; but falsehood is the seed of all evil and undesirable conditions of existence.

सम्यग्दर्शनशुद्धा नारकतिर्यङ्नपुंसकस्त्रीत्वानि ।
दुष्कुलविकृताल्पायुर्दरिद्रतां च व्रजन्ति नाप्यव्रतिकाः ॥ ३५ ॥

Those whose mind is illumined with Right Faith may not observe vows, yet are they not re-born in hells or the lower grades of life; [they escape

from] neuter and female sexes [as well as from birth in], a low family, physical deformity and short life ; nor are they overtaken by poverty !

ओजस्तेजोविद्यावीर्य्ययशोवृद्धिविजयविभवसनाथाः ।
महाकुला महार्था मानवतिलका भवन्ति दर्शनपूताः ॥ ३६ ॥

Those whose hearts have been purified by Right Faith become the lords of splendour, energy, wisdom, prowess, fame, wealth, victory and greatness; they are born in high families, and possess the ability to realise the highest ideals [*dharma* (religion), *artha* (wealth), *kāma* (enjoyment) and *mokṣa* (salvation)] of life ; they are the best of men !

अष्टगुणपुष्टितुष्टा दृष्टिविशिष्टाः प्रकृष्टशोभाजुष्टाः ।
अमराप्सरसां परिषदि चिरं रमन्ते जिनेन्द्रभक्ताः स्वर्गे ॥ ३७ ॥

Those who have the Right Faith are born in the heaven-worlds where they become the devotees of Lord Jinendra, and, endowed with eight kinds of miraculous powers and great splendour, enjoy themselves for long millenniums [here very great periods of time] in the company of *devas** and *devāṅganās* !*

नवनिधिसप्तद्वयरत्नाधीशाः सर्वभूमिपतयश्चक्रम् ।
वर्तयितुं प्रभवन्ति स्पष्टदृशः क्षत्रमौलिशेखरचरणाः ॥ ३८ ॥

Those who are endowed with Right Faith are attended upon by great emperors and kings ; they acquire all the most wonderful things in the world ;

---

* ***Devas*** are the male residents of heavens, and their wives are called ***devāṅganās***.

the entire earth comes under their sway, and they are competent to command all men.

अमरासुरनरपतिभिर्यमधरपतिभिश्च नूतपादाम्भोजाः ।
दृष्ट्या सुनिश्चितार्था वृषचक्रधरा भवन्ति लोकशरण्याः ॥३९॥

By virtue of Right Faith men acquire the supreme status of a *Tīrthaṁkara*, the Master who knows all things well, whose feet are worshipped by the Rulers of *devas*, Lords of *asuras** and kings of men, as well as by holy saints, who is the support of *dharma* † and the protector of all living beings in the three worlds!

शिवमजरमरुजमक्षयमव्याबाधं विशोकभयशङ्कम् ।
काष्ठागतसुखविद्याविभवं विमलं भजन्ति दर्शनशरणाः ॥४०॥

They who take refuge in Right Faith [finally] attain to the Supreme Seat, *i.e.*, *mokṣa*, which is free from old-age, disease, destruction, decrease, grief, fear and doubt, and implies unqualified perfection in respect of wisdom and bliss and freedom from all kinds of impurities of *karma*!

देवेन्द्रचक्रमहिमानममेयमानम्
राजेन्द्रचक्रमवनीन्द्रशिरोऽर्चनीयम् ।
धर्मेन्द्रचक्रमधरीकृतसर्वलोकम्
लब्ध्वा शिवं च जिनभक्तिरुपैति भव्यः ॥४१॥

**Asuras*, broadly speaking, are the inhabitants of the region called the *Pātāla loka*.

† The literal rendering would be the supporter or preserver of the wheel of *dharma* (religion).

The *bhavya*,* who follows the creed of the Holy *Tīrthaṁkaras*, acquires the immeasurable glory of *deva*-life, and the discus † of a *chakravarti*,‡ before whom kings and rulers of men prostrate themselves, and, attaining to the supremely worshipful status of Godhood, [finally also] reaches *nirvāṇa* !

Thus ends the first part, descriptive of Right Faith, of the Ratna Karaṇḍa Śrāvakāchāra, composed by *Śrī* Sāmantabhadra *Swāmī*.

---

* He who has the potentiality to attain *nirvāṇa* is called *bhavya*.

† The discus is a kind of divine weapon.

‡ A *chakravartī* is a great emperor who wields the divine weapon known as *chakra*.

PART II

CHARACTERISTICS OF RIGHT KNOWLEDGE

अन्यूनमनतिरिक्तं याथातथ्यं विना च विपरीतात् ।

निःसन्देहं वेद यदाहुस्तज्ज्ञानमागमिनः ॥४२॥

That which reveals the nature of things neither insufficiently, nor with exaggeration, nor falsely, but exactly as it is, and with certainty, that the knowers of Scripture call Right Knowledge !

प्रथमानुयोगमर्थाख्यानं चरितं पुराणमपि पुण्यम् ।

बोधिसमाधिनिधानं बोधति बोधः समीचीनः ॥४३॥

[One of the departments of] Right Knowledge is *prathamānuyoga*, which deals with the ideals [*dharma* (religion), *artha* (wealth), *kāma* (pleasure) and *mokṣa* (salvation)] of the soul, and which, proceeding from the standpoint of virtue, describes the lives of great men, and is a treasury of useful knowledge and subjects for meditation !

लोकालोकविभक्तेर्युगपरिवृत्तेश्चतुर्गतीनां च ।

आदर्शमिव तथामतिरवैति करणानुयोगं च ॥४४॥

Right Knowledge also embraces *karaṇānuyoga*, which enables one to perceive, as if in a mirror, the

divisions of space* and the changes of time as well as the four conditions of life ! †

गृहमेध्यनगाराणां चारित्रोत्पत्तिवृद्धिरक्षाङ्गम् ।
चरणानुयोगसमयं सम्यग्ज्ञानं विजानाति ॥४५ ॥

Right Knowledge also embraces *charanānuyoga*, which specially deals with the subject of commencement, development and maintenance of conduct prescribed for laymen and ascetics.

जीवाजीवसुतत्त्वे पुण्यापुण्ये च बन्धमोक्षौ च ।
द्रव्यानुयोगदीपः श्रुतविद्यालोकमातनुते ॥४६॥

Dravyānuyoga [the fourth department of Right Knowledge] illumines, like a lamp, the true *tattvas* (essential principles)—*jīva*, *ajīva*, etc.—(elucidates) virtue, vice, bondage and freedom, and amplifies [or intensifies] the light of *Sruta jñāna* (knowledge derived from scripture or study) !

Thus ends the second part, descriptive of Right Knowledge, of the Ratna Karaṇḍa Śrāvakāchāra, composed by *Śrī* Sāmantabhadra *Swāmī*.

---

* The expression *lokāloka* signifies the entirety of space, that is to say, the portion occupied by the universe of matter and form as well as the region of pure space beyond it.

† The Jaina *Siddhānta* deals with living beings under four heads as follows :—

(i) *devagati* (the *deva* kingdom) which means life in heavens ;

(ii) *narakagati* (the *naraka* kingdom) or the condition of existence as a denizen of hells ;

(iii) *manuṣyagati*, or the human kingdom ; and

(iv) *tiryanchagati*, which includes all other forms of life.

PART III

NECESSITY FOR THE ADOPTION OF RIGHT CONDUCT

मोहतिमिरापहरणे दर्शनलाभादवाप्तसंज्ञानः ।
रागद्वेषनिवृत्त्यै चरणं प्रतिपद्यते साधुः ॥४७॥

To whom Right Knowledge has accrued by virtue of the acquisition of Right Faith, on the destruction of the darkness of faith-obstructing infatuation, that excellent soul begins to practise the rules of Right Conduct, to be rid of personal likes and dislikes [that is, to attain to the state of desirelessness] !

रागद्वेषनिवृत्तेर्हिंसादिनिवर्त्तना कृता भवति ।
अनपेक्षितार्थवृत्तिः कः पुरुषः सेवते नृपतीन् ॥४८॥

From the destruction of the elements of love and hatred are destroyed the five kinds of sin, *hiṁsā* and the rest, for no one would ever be found serving kings who has no desire to earn his living !

Explanation.—Desire, which assumes the form of attachment and aversion [or love and hatred] is the cause of *hiṁsā* and other kinds of sin; hence, he who destroys the elements of desire in his soul does not commit sin, just as no one who does not wish to earn his living ever enter the service of kings.

हिंसानृतचौर्येभ्यो मैथुनसेवापरिग्रहाभ्यां च ।
पापप्रणालिकाभ्यो विरतिः संज्ञस्य चारित्रम् ॥४९॥

Himsā, falsehood, theft, unchastity and attachment to worldly goods—the stopping of these five channels of sin is the conduct suitable for him who is endowed with Right Knowledge !

सकलं विकलं चरणं तत्सकलं सर्वसङ्गविरतानाम् ।
अनगाराणां विकलं सागाराणां ससङ्गानाम् ॥५०॥

Right Conduct is of two kinds : *sakala* (perfect or unqualified) and *vikala* (imperfect or qualified) : of these the unqualified is observed by ascetics who have renounced all things, and the qualified by laymen still entangled in the world !

गृहिणां त्रेधा तिष्ठत्यणुगुणशिक्षाव्रतात्मकं चरणम् ।
पञ्चत्रिचतुर्भेदं त्रयं यथासंख्यमाख्यातम् ॥५१॥

The conduct prescribed for a layman is of three kinds and assumes the form of *aṇu*, *guṇa* and *sikṣā vratas* (vows), which comprise five, three and four kinds each, respectively !

प्राणातिपातवितथव्याहारस्तेयकाममूर्च्छेभ्यः ।
स्थूलेभ्यः पापेभ्यो व्युपरमणमणुव्रतं भवति ॥५२॥

Aṇu (minor) *vratas* (vows) consist in the avoidance of the gross forms of *himsā*, falsehood, theft, unchastity and love of worldly possessions !

सङ्कल्पात्कृतकारितमननाद्योगत्रयस्य चरसत्त्वान् ।
न हिनस्ति यत्तदाहुः स्थूलवधाद्विरमणं निपुणाः ॥५३॥

Refraining from injuring living beings, having two or more senses, with a deliberate act of the mind, speech or body, in any of the three ways, *kṛita*, *kārita* and *mananāt*, is called *ahiṁsā aṇu vrata* by the wise !

Explanation.—The layman who has taken the vow of refraining from *hiṁsā* does not intentionally injure any form of life above the class of one-sensed beings (vegetables and the like), by an act of the mind, speech or body (*kṛita*), nor does he incite others to commit such an act (*kārita*), nor even approve of it subsequent to its commission by others (*mananāt* or *anumodanā*).

छेदनबन्धनपीडनमतिभारारोपणं व्यतीचाराः ।
आहारवारणापि च स्थूलवधाद्व्युपरतेः पञ्च ॥५४॥

Piercing, binding, causing pain, overloading and starving, or not feeding at proper times, are the five faults appertaining to *ahiṁsā aṇu vrata !*

Explanation.—The layman who wishes to observe the *ahiṁsā vrata* should avoid these five kinds of faults also.

स्थूलमलीकं न वदति न परान् वादयति सत्यमपि विपदे ।
यत्तद्वदन्ति सन्तः स्थूलमृषावादवैरमणम् ॥५५॥

Refraining from uttering oneself, and from causing others to utter, gross falsehood, as well as truth which causes affliction to others, is called *satyāṇu vrata* [the minor vow of truthfulness] by the saints !

Explanation.—The ascetic's vow of truthfulness, it may be stated here, is of unbending rigidity ; but as the present work is only concerned with the layman's duties in life, it does not describe the nature of the more austere vows. The use of the word 'gross' in connection with this *vrata* enables the householder to avoid its breach by relating stories, writing works of fiction, diplomacy and the like. The reason why truth with a tendency to cause affliction is to be avoided needs no explanation. There are many occasions when speaking out truth causes unmerited suffering to others, and clearly silence would be golden in all such cases. As a European writer puts it, "even if you have to twist the truth a little—well, if the only time you twist it is to bring pleasure and to stir up love, you are to be congratulated." We should confine the 'twisting' of truth to those occasions only when the sentiment of mercy or philanthropy or the doing of a good turn to another, but no kind of selfishness, may be deemed to sanction the departure from the strict Path.

परिवादरहोभ्याख्या पैशुन्यं कूटलेखकरणं च ।
न्यासापहारितापि च व्यतिक्रमाः पञ्च सत्यस्य ॥५६॥

Spreading false doctrines, revealing the secrets and deformities of others, back-biting, making false documents, not returning in full a deposit made by another [on his asking for less, through forgetfulness],—these are the five transgressions of the vow of truthfulness of a layman !

निहितं वा पतितं वा सुविस्मृतं वा परस्वमविसृष्टम् ।
न हरति यन्न च दत्ते तदकृशचौर्य्यादुपारमणम् ॥५७॥

He who does not appropriate to himself, nor give away to any one else, the property of another [whether] placed, dropped, forgotten or deposited [by him], is said to observe the layman's vow of non-stealing !

चौरप्रयोगचौरार्थादानविलोपसदृशसन्मिश्राः ।
हीनाधिकविनिमानं पञ्चास्तेये व्यतीपाताः ॥५८॥

Imparting instruction on the method of committing theft, receiving stolen property, evading the injunction of the law, adulteration, and keeping fals weights and measures are the five *atichāras* (faults) of the layman's vow of non-stealing !

न तु परदारान् गच्छति न परान् गमयति च पापभीतेर्यत् ।
सा परदारनिवृत्तिः स्वदारसन्तोषनामापि ॥५९॥

He who neither 'visits,' nor causes any other person to 'visit,' another man's wife, from fear of sin—that man is said to observe the *aṇu vrata* known as the abstaining from the wife of another and contentment with one's own !

अन्यविवाहाकरणानङ्गक्रीडाविटत्वविपुलतृषः ।
इत्वरिकागमनं चास्मरस्य पञ्च व्यतीचाराः ॥६०॥

Match-making [*i.e.*, bringing about marriages, as a hobby], unnatural gratification, indulging in lewd or voluptuous speech, excessive passion even

for one's own wife, and visiting an immoral woman, are the five faults peculiar to the layman's vow of chastity ?

धनधान्यादिग्रन्थं परिमाय ततोऽधिकेषु निस्पृहता ।
परिमितपरिग्रहः स्यादिच्छापरिमाणनामापि ॥६१॥

Having fixed the measure of one's worldly possessions, cash, grain and the like, to desire for no more is called the *parigraha-parimāṇa* (possession-limiting) vow, also known as the *ichchhā-parimāṇa* (desire-limiting) !

अतिवाहनातिसङ्ग्रहविस्मयलोभातिभारवहनानि ।
परिमितपरिग्रहस्य च विक्षेपाः पञ्च लक्ष्यन्ते ॥६२॥

Keeping a larger number of vehicles than required, accumulating even necessary articles in large numbers, expressing wonder at the pomp or prosperity of another, excessive greed and overloading animals, are described as the five faults of the *parigraha-parimāṇa* vow !

पञ्चाणुव्रतनिधयो निरतिक्रमणाः फलन्ति सुरलोकम् ।
यत्रावधिरष्टगुणा दिव्यशरीरं च लभ्यन्ते ॥६३॥

The observance of the five minor vows of the layman, without committing transgressions thereof, bears fruit in the shape of a birth in the heaven-

worlds, where [the soul] acquires clairvoyance* (*avadhi jñāna*), the eight kinds of miraculous powers† and a glorious body !

मातङ्गो धनदेवश्च वारिषेणस्ततः परः ।
नीली जयश्च संप्राप्ताः पूजातिशयमुत्तमम् ॥६४॥

The low caste Yamapāla [in respect of the first], Dhanadeva [in respect of the second], then Variṣeṇa, Nīlī and Jayakumar [in respect of the third, fourth and fifth vows, respectively] have attained to worshipful esteem !

धनश्रीसत्यघोषौ च तापसारक्षकावपि ।
उपाख्येयास्तथा श्मश्रुनवनीतो यथाक्रमम् ॥६५॥

Dhanaśrī, Satyaghoṣa and Tāpasī, the police officer [Yamadaṇḍa], and in the same way Śmaśrunavanīta have attained to notoriety in the order of enumeration !

Explanation.—These two verses give the names of those who have attained to fame and notoriety,

---

* The word clairvoyance, it may be pointed out, does not convey the exact idea of *avadhi jñāna*, which embraces a knowledge of some of the past lives of the souls, but in the absence of a more suitable word its use is not open to objection in a work like this.

† These include such wonderful powers as *aṇimā* (the power to become very small), *laghimā* (the power to become surpassingly light), *mahimā* (the power to become very large), and the like.

by the observance and disregard, respectively, of the five minor vows of the Jaina householder. Their biographies can be learnt from the Jaina Purāṇas. Those who acquired fame by self-control are mentioned in the first of these *gāthās*, while those who attained to notoriety for their uncontrolled vice are named in the second. The order in which their names are given bears reference to the enumeration of the five *aṇu vratas*, with respect to the observance of which fame was acquired in the one case, and whose disregard, in the extreme, was the cause of notoriety in the other.

मद्यमांसमधुत्यागैः सहाणुव्रतपञ्चकम् ।
अष्टौ मूलगुणानाहुर्गृहिणां श्रमणोत्तमाः ॥६६॥

The [observance of the] five *aṇu vratas* and refraining from the use of wine, flesh and honey, are regarded as the eight fundamental virtues of a householder by the best of saints !

Explanation.—Honey is objectionable because it contains not only the sweet essences of flowers, but also such unclean things as the excrement and other bodily products of bees. Its use is also forbidden in Hinduism. (The Manu Smṛiti, vi. 14.) Philo Judæus, the great exponent of the Jewish Faith, too, regarded honey, as unclean when he said : "Moreover, it is also ordained that every sacrifice shall be offered up without leaven or honey, not

thinking it fit that either of these things should be brought to the altar. The honey, perhaps, because the bee which collects it, is not a clean animal." (Yonge's Philo Judæus, iii. 235.)

Thus ends the third part, descriptive of the householder's vows, of the Ratna Karaṇḍa Śrāvakāchāra, composed by *Srī* Sāmantabhadra *Swāmī*.

PART IV

GUṆA VRATAS

दिग्व्रतमनर्थदण्डव्रतं च भोगोपभोगपरिमाणम् ।

अनुबृंहणाद्गुणानामाख्यान्ति गुणव्रतान्यार्याः ॥६७॥

Because the *dig*, the *anarthadaṇḍa* and the *bhogopabhoga parimāṇa vratas* (vows) tend to increase virtue [*i.e.*, the merit of the five *aṇu vratas*], great personages have called them *guṇa vratas !*

दिग्वलयं परिगणितं कृत्वातोऽहं बहिर्न यास्यामि ।

इति सङ्कल्पो दिग्व्रतमामृत्यणुपापविनिवृत्त्यै ॥६८॥

"I shall not travel beyond these limits"—to hold to a resolve like this, having, with a view to avoid the commission of [even] subtle sins [beyond those limits], previously determined the bounds of space, in the ten directions, for the rest of one's life, is called *dig vrata !*

मकराकरसरिदटवीगिरिजनपदयोजनानि मर्यादाः ।

प्राहुर्दिशां दशानां प्रतिसंहारे प्रसिद्धानि ॥६९॥

In placing limits on one's movements in the ten directions, well-known oceans, rivers, forests,

mountains, countries and *yojana**-marks should be selected as boundaries !

अवधेर्बहिरणुपापप्रतिविरतेर्दिग्व्रतानि धारयताम् ।
पञ्चमहाव्रतपरिणतिमणुव्रतानि प्रपद्यन्ते ॥७०॥

By the avoidance of subtle sins beyond the determined limits, [even] the minor vows of a householder are able to rank as the unqualified vows of asceticism [in respect of the regions lying beyond those limits] !

Explanation.—One naturally cannot commit gross sins where one is not present in some way, whether directly or indirectly. But inability to be physically present in a place does not prevent one from sinning in thought in respect of the objects of that place. The observance of the *dig vrata*, however, enables one to avoid even sinning in thought in respect of those places which one cannot reach. Hence, it is said that the observance of this *vrata* enables the layman's vows to approach the five *mahā vratas* of asceticism, in point of merit, beyond the limits fixed for his movements. In other words, the *dig vrata* places a layman on an equality with an ascetic in respect of the regions of space lying beyond the boundaries determined by him for his physical and mental activity.

---

* Ordinarily a *yojana* is equal to four *koses*, *i.e.*, from 6 to 8 miles, according to local custom. This verse shows that the ancients used to employ *yojana*-stones to mark distances.

प्रत्याख्यानतनुत्वान्मन्दतराश्चरणमोहपरिणामाः ।
सत्त्वेन दुरवधारा महाव्रताय प्रकल्प्यन्ते ॥७१॥

The extremely quiescent states of conduct-infatuating *karmas* which arise from the subsidence of the activity of the *pratyākhyāna* type of passions, are taken for *mahā vratas;* [the tinge of passion in the mind is then so light that] it is not easy to say whether they exist or not !

Explanation.—Anger, pride, deceit and greed are the four principal kinds of passions (*kaṣāyas*). They are dealt with under four different heads in the Jaina *Siddhānta*, according to the degree of their intensity. The intensest, called *anantānubandhī*, is the worst kind, and prevents the acquisition of Right Faith itself ; the intenser type, known as *apratyākhyāna*, obstructs Right Conduct altogether and hinders even the observance of the minor vows of the householder ; the intense, designated *pratyākhyāna*, enables the householder's vows to be observed, but debars one from the *mahā vratas* of asceticism and the higher forms of meditation ; and the mild one (*samjvalana*) only stands in the way of pure Self-contemplation (*śukla dhyāna*). The destruction or subsidence of the first type leads to the acquisition of Right Faith, of the second, to the adoption of the householder's vows ; of the third, to the observance of *mahā vratas* ; and of the fourth, to *śukla dhyāna*, which is the cause of omniscience and *nirvāṇa*.

This verse refers to the subsidence of the *pratyākhyāna* type which reduces the intensity of passions to the *samȷvalana* degree. These, as the *āchārya* points out, are of such a mild type that often it is difficult to say whether they exist or not.

पञ्चानां पापानां हिंसादीनां मनोवचःकायैः ।
कृतकारितानुमोदैस्त्यागस्तु महाव्रतं महताम् ॥७२॥

Abstaining from the commission of the five sins, *hiṁsā* and the rest, in their three forms, *kṛita*, *kārita* and *anumodanā*, with the mind, speech and the body, constitutes the *mahā vratas* of great ascetics !

ऊर्ध्वाधस्तात्तिर्यग्व्यतिपाताः क्षेत्रवृद्धिरवधीनाम् ।
विस्मरणं दिग्विरतेरत्याशाः पञ्च मन्यन्ते ॥७३॥

Transcending the limits of space upwards, downwards or in other directions, extending the field of one's activity, forgetting the boundaries [fixed].—these are the five transgressions of the *dig vrata !*

अभ्यन्तरं दिगवधेरपार्थिकेभ्यः सपापयोगेभ्यः ।
विरमणमनर्थदण्डव्रतं विदुर्व्रतधराग्रण्यः ॥७४॥

The best of ascetics call refraining from wanton (purposeless) activity, likely to cause injury to others, within the limits [fixed for one's activity], ***anartha-*** *daṇḍa vrata !*

पापोपदेशहिंसादानापध्यानदुःश्रुतीः पञ्च ।
प्राहुः प्रमादचर्यामनर्थदण्डानदण्डधराः ॥७५॥

Those who do not inflict any kind of punishment on others call evil lesson, *hiṁsādāna*, *apadhyāna*, *duḥśruti* and *pramādacharyā*, the five [kinds of] *anartha daṇḍa!*

तिर्यक्क्लेशवणिज्याहिंसारम्भप्रलम्भनादीनाम् ।
कथाप्रसङ्गप्रसवः स्मर्त्तव्यः पाप उपदेशः ॥७६॥

Narrating accounts of acts of cruelty to lower forms of life, of cruel trades, of barbarous exploits, of degrading occupations, of swindling feats and the like is to be known as *pāpa upadeśa* (evil lesson)!

परशुकृपाणखनित्रज्वलनायुधशृङ्गशृङ्खलादीनाम् ।
वधहेतूनां दानं हिंसादानं ब्रुवन्ति बुधाः ॥७७॥

The giving, for the commission of *hiṁsā*, of the means of *hiṁsā* -a battle-axe, a sword, an instrument for digging, fire, weapons, a horn, a chain and the like—is called *hiṁsādāna* by the wise!

वधबन्धच्छेदादेर्द्वेषाद्रागाच्च परकलत्रादेः ।
आध्यानमपध्यानं शासति जिनशासने विशदाः ॥७८॥

They who excel in the Jaina religion have described the wishing, from motives of love or hatred, of destruction, imprisonment, injury, etc., to another's wife and the like as *apadhyāna* [*anartha-daṇḍa*]!

आरम्भसङ्गसाहसमिथ्यात्वद्वेषरागमदमदनैः ।
चेतःकलुषयतां श्रुतिरवधीनां दुःश्रुतिर्भवति ॥७९॥

Reading of works full of worldly undertakings, daring crimes, false doctrines, and tales of riches, hatred, love, pride and sex-passion, which disturb the mind, is *duḥśruti* [*anarthadaṇḍa*]!

क्षितिसलिलदहनपवनारम्भं विफलं वनस्पतिच्छेदम् ।
सरणं सारणमपि च प्रमादचर्यां प्रभाषन्ते ॥८०॥

Dealing in [*i.e.* meddling with, or handling] earth, water, fire and air; destroying or striking down plants; also moving about, and causing others to move about—these, when done without purpose, are called *pramādacharyā* (*pramāda*= purposelessness+*charyā*=activity)!

कन्दर्पं कौत्कुच्यं मौखर्यमतिप्रसाधनं पञ्च ।
असमीक्ष्य चाधिकरणं व्यतीतयोऽनर्थदण्डकृद्विरतेः ॥८१॥

Indulging in lewd speech, assuming ridiculous attitudes with the body, prattling away in a senseless manner, surrounding oneself with the objects of sensual pleasure, and [otherwise] becoming engrossed in the activity of the mind, speech, or the body, purposelessly, are the five transgressions of the vow of renunciation of *anarthadanda* (*anartha*=purposeless+*daṇḍa*=punishment)!

अक्षार्थानां परिसङ्ख्यानं भोगोपभोगपरिमाणम् ।
अर्थवतामप्यवधौ रागरतीनां तनूकृतये ॥८२॥

Putting limitation, for the day, even within the limits allowed by the *parigraha parimāṇa vrata* [the fifth vow], according to one's requirements, and with a view to reducing the sense of attachment

thereto, on the choice of the objects of the senses, [is called] *bhogopabhoga parimāṇa vrata!*

भुक्त्वा परिहातव्यो भोगो भुक्त्वा पुनश्च भोक्तव्यः ।
उपभोगोऽशनवसनप्रभृतिः पञ्चेन्द्रियो विषयः ॥ ८३ ॥

Food, clothing and other objects of the five senses, which can be enjoyed only once, are called *bhoga*, and those which can be enjoyed more than once, *upabhoga!*

त्रसहतिपरिहरणार्थं क्षौद्रं पिशितं प्रमादपरिहृतये ।
मद्यं च वर्जनीयं जिनचरणौ शरणमुपयातैः ॥८४॥

Those who seek refuge at the feet of the *Tirthaṁkaras* should give up honey and flesh to avoid injuring moving living-beings, and wine to escape from *pramāda* (lack of vigilance, *i.e.*, spiritual laziness)!

अल्पफलबहुविघातान्मूलकमार्द्राणि शृङ्गवेराणि ।
नवनीतनिम्बकुसुमं कैतकमित्येवमवहेयम् ॥८५॥

Because there is little good and great *hiṁsā* in their use, green ginger, roots, butter, buds and flowers should be excluded [from the list of eatables]!

Explanation.—The green roots and vegetables mentioned are forbidden on the ground that each of them is the abode of more souls than one; and butter is objectionable on account of its becoming the incubator of a certain kind of germs, on a large scale, within a very short time of its preparation. Jainism allows butter to be used by its followers only within an hour or so of its churning, though

ghee (clarified butter) may be eaten at any time before it becomes unwholesome. The reason for this is to be found in the fact that butter becomes sterilized in the process of clarification, and, therefore, unsuitable as a breeding ground for germs.

यदनिष्टं तद्व्रतयेद्यच्चानुपसेव्यमेतदपि जह्यात् ।
अभिसन्धिकृता विरतिर्विषयाद्योग्याद्व्रतं भवति ॥८६॥

That which is undesirable is to be given up, also that which does not become [the exalted], because deliberate refraining from the use of suitable [useful or permissible] objects is a *vrata* (vow)!

Explanation.—As no one ever takes what is undesirable, asceticism only consists in refraining from the use of that which is desirable.

नियमो यमश्च विहितौ द्वेधा भोगोपभोगसंहारे ।
नियमः परिमितकालो यावज्जीवं यमो ध्रियते ॥८७॥

Renunciation of *bhogas* and *upabhogas* is of two kinds, *niyama* and *yama*; [of these] the one which has a time limit is called *niyama* and the other, which is undertaken for life, is *yama*!

Explanation.—Vows take the form of either *niyama* or *yama*. Renouncing an object for a limited period of time is *niyama*, but its giving up altogether for life is called *yama*.

भोजनवाहनशयनस्नानपवित्राङ्गरागकुसुमेषु ।
ताम्बूलवसनभूषणमन्मथसङ्गीतगीतेषु ॥ ८८ ॥

अद्य दिवा रजनी वा पक्षो मासस्तथर्तुरयनं वा ।
इति कालपरिच्छित्त्या प्रत्याख्यानं भवेन्नियमः ॥ ८९ ॥

Abstaining for a certain fixed period of time, as for instance, for an hour, a day, a night, a fortnight, a month, a season, or a half-year, from food, conveyances, couch, bathing, unguents, betel leaf, clothes, ornaments, co-habitation, music or singing, is *niyama!*

विषयविषतोऽनुपेक्षानुस्मृतिरतिलौल्यमतितृषाऽनुभवः ।
भोगोपभोगपरिमा व्यतिक्रमाः पञ्च कथ्यन्ते ॥ ९० ॥

Constant craving for the venom [of sensual enjoyment], dwelling upon pleasurable experiences of the past, abandoning oneself to the sensations of pleasure at the time of indulgence, cherishing insatiable craving for gratification of the senses in the future, [and] going through sensuous experiences in imagination,—these are called the five transgressions of the *bhogopabhoga parimāṇa vrata !*

Thus ends the fourth part, descriptive of *guna-vratas*, of the Ratna Karaṇḍa Śrāvakāchāra, composed by *Srī* Sāmantabhadra *Swāmī*.

PART V

ŚIKṢĀ VRATAS

देशावकाशिकं वा सामयिकं प्रोषधोपवासो वा ।
वैयावृत्यं शिक्षा व्रतानि चत्वारि शिष्टानि ॥ ९१ ॥

Deśāvakāśika, *sāmayika*, *proṣadhopavāsa* and *vaiyāvṛitya*,—these four are known as *śikṣā* vows !

देशावकाशिकं स्यात्कालपरिच्छेदनेन देशस्य ।
प्रत्यहमणुव्रतानां प्रतिसंहारो विशालस्य ॥ ९२ ॥

Limiting [the sphere of one's activity still further] from day to day and for fixed periods [within] the larger field [fixed in the *dig vrata*], is the *deśāvakāśika* vow of the householder !

गृहहारिग्रामाणां क्षेत्रनदीदावयोजनानां च ।
देशावकाशिकस्य स्मरन्ति सीमां तपोवृद्धाः ॥ ९३ ॥

Those who are constantly advancing on the path of *tapa* (asceticism) describe the limits of the *deśāvakāśika vrata* to consist in a specific house, street, village, field, river, forest, or *yojana*-stone !

संवत्सरमृतुरयनं मासचतुर्मासपक्षमृक्षं च ।
देशावकाशिकस्य प्राहुः कालावधिं प्राज्ञाः ॥ ९४ ॥

The wise have described the time-limits of the *deśāvakāśika* vow to consist in a year, a *ṛitu* (=two months), a half-year, one month, four months, a fortnight, or the time taken by the sun or moon in travelling from one asterism [*i.e.*, lunar mansion] to another !

सीमान्तानां परतः स्थूलेतरपञ्चपापसंत्यागात् ।
देशावकाशिकेन च महाव्रतानि प्रसाध्यन्ते ॥ ९५ ॥

Because of the complete renunciation of the five kinds of subtle and gross sins beyond the limits [of time and space], the observer of the *deśāvakāśika* vow is also regarded as the observer of the *mahā vratas* !

प्रेषणशब्दानयनं रूपाभिव्यक्तिपुद्गलक्षेपौ ।
देशावकाशिकस्य व्यपदिश्यन्तेऽत्ययाः पञ्च ॥ ९६ ॥

Transgressing the limits by sending an agent, drawing attention by making sounds, ordering things, beckoning by showing one's person, and throwing missiles [to attract notice], are said to be the five *atichāras* (transgressions) of the *deśāvakāśika* vow !

आसमयमुक्तिमुक्तं पञ्चाघानामशेषभावेन ।
सर्वत्र च सामयिकाः सामयिकं नाम शंसन्ति ॥ ९७ ॥

Refraining from the commission of the five kinds of sin in all respects and altogether, for a specified period of time [every day], is called *sāmayika* by those who are learned in Scripture !

Explanation.—The *sāmayika vrata* is intended to be observed three times a day if possible ; otherwise at least once daily. Its object is to enable the layman to abstain from all kinds of sins during the period of time fixed for its observance. The usual duration of the *sāmayika* vow is an *antara muhūrta* (a period of time not exceeding 48 minutes). During this period, which the layman spends in self-edification, he vows to refrain from the commission of the five kinds of sin *hiṁsā*, falsehood, theft, unchastity and the love of material possessions—with his mind, speech and body, in any of the three ways (*kṛita*, *kārita* and *anumodanā*) both within and without the limits determined by him in connection with the *deśāvakāśika* vow

In performing *sāmayika* the devotee stands, facing north or east,* and bows to the *pañcha prameṣṭhī*.† He then sits down and recites the *namokāra mantra*‡ a certain number of times, and finally devotes himself to holy meditation. This consists in :

i) *pratikramaṇa*, which means recounting the unexpiated sins and repenting for them.

---

* These are the directions of the distant inaccessible *Videha Kshetra*, where a number of *Tīrthaṁkaras* are living nowadays.

† The term *pañcha prameṣṭhī* is a collective one, signifying the five kinds of preceptors enumerated on a subsequent page in the commentary to verse 128.

‡ The *namokāra mantra* consists in a salutation to the *pañcha prameṣṭhī*.

(ii) *pratyākhyāna*, that implies resolving to avoid particular sins (*karmas*) in future,

(iii) *sāmayika karma*, renunciation of personal attachments, and the cultivation of a feeling of regarding every body and thing alike,

(iv) *stuti*, praising the four and twenty *Tīrthaṁkaras*,

(v) *vandana*, devotion to a particular *Tīrthaṁkara*, and

(vi) *kāyotsarga*, withdrawal of attention from the body (physical personality), and its becoming absorbed in the contemplation of the spiritual Self.

As regards place, *sāmayika* may be performed anywhere—a temple, private residence, forest and the like—but the place should not be a thoroughfare, nor one that is open to disturbance. A place with evil repute or unholy associations is also to be avoided.

The posture for *sāmayika* may be either—

(*i*) in *padma āsana* (the sitting posture), with interlocked legs (the right one placed on the left thigh and the left on the right), the hands placed in the lap, with the palms facing upwards (the right one being on the top), and with attention fixed on the foremost point or part of the nose ;

(*ii*) in *khaḍga āsana* (the standing posture), with the feet placed at a distance of about two inches from each other, the hands

resting naturally by the sides, but not so as to touch the body; and attention fixed on the point of the nose, as in the *padma āsana*; or

(*iii*) the *ardha-padma* (the *semi-padma* posture), which differs from the *padma āsana* in respect of the position of the left leg, which is placed under the right thigh.

Sāmayika may be performed in a reclining or even a lying-down posture, if one is unable, from illness or some other cause of a like nature, to sit up. The above postures are recommended, because they are the most conducive to bodily steadiness and firmness. They may appear hard to adopt at first, but they will be found to be surprisingly easy after a little practice.

मूर्धरुहमुष्टिवासोबन्धं पर्यङ्कबन्धनं चापि ।
स्थानमुपवेशनं वा समयं जानन्ति समयज्ञाः ॥ ९८ ॥

The wise perform the *sāmayika* by tying a knot in the *choṭī*, or a garment, or by closing the fist; they know the posture, the place, as well as the suitable subjects of meditation and time!

Explanation —The idea of tying a knot in one's *choṭī* (a tuft of hair on the top of the head) and the like, is not that the knot in itself is of any value or importance in the process, but that it implies a mental determination to continue meditation so long as it remains untied. The knot is merely intended to serve the purpose of the uplifted hand of a constable, and is a signal for the stoppage of all

kinds of mental 'traffic' which might interfere with steadiness and continuity of holy meditation.

एकान्ते सामयिकं निर्व्याक्षेपे वनेषु वास्तुषु च ।
चैत्यालयेषु वापि च परिचेतव्यं प्रसन्नधिया ॥ ९९ ॥

Sāmayika should be performed with a cheerful heart in undisturbed solitude, in forests, private dwellings and temples!

व्यापारवैमनस्याद्विनिवृत्त्यामन्तरात्मविनिवृत्त्या ।
सामयिकं बध्नीयादुपवासे चैकभुक्ते वा ॥ १०० ॥

Withdrawing the mind and the body from all kinds of worldly activities, subduing in particular [all forms of] mental disturbance, one should perform *sāmayika* [especially] on the day of fasting and half-fasting!

सामयिकं प्रतिदिवसं यथावदप्यनलसेन चेतव्यम् ।
व्रतपञ्चकपरिपूरणकारणमवधानयुक्तेन ॥ १०१ ॥

Sāmayika is the cause of perfection [in the observance] of the five vows; it should be practised daily according to the prescribed method, with one pointed mind, [and] by overcoming laziness!

Explanation.—*Sāmayika* leads to perfection of conduct gradually. For this reason, it is described here as the cause of perfection in the observance of vows.

सामयिके सारम्भाः परिग्रहा नैव सन्ति सर्वेऽपि ।
चेलोपसृष्टमुनिरिव गृही तदा याति यतिभावम् ॥ १०२ ॥

Because there is the absence of all kinds of attachment and undertaking in *sāmayika*, therefore the householder [while engaged in its observance] **approaches asceticism, and resembles (a *muni* on whom a piece of cloth has been thrown, to protect him from harm !**

Explanation.—The *muni*, who aspires to obtain liberation in the shortest possible duration of time, has to renounce even a *langoṭi* (a narrow strip of cloth worn by men to hide their nudity), since the worry consequent on its preservation and care stands in the way of perfection in *vairāgya* (renunciation or desirelessness) ; but the householder does not give up clothes till he is ready for a life of unflinching austerity. However, the performance of the *sāmayika* meditation enables the latter to mentally renounce all kinds of likes and dislikes and to develop the spirit of renunciation in his soul to a degree, which raises him almost to the status of a saint for the time being. Hence, the *āchārya* says that the layman engaged in the observance of *sāmayika* resembles a *muni* on whom a piece of cloth has been thrown, to protect him from harm.

शीतोष्णदंशमशकपरीषहमुपसर्गमपि च मौनधराः ।
सामयिकं प्रतिपन्ना अधिकुर्वीरन्नचलयोगाः ॥ १०३ ॥

Those who aspire to perfect themselves in the *sāmayika* vow bear the hardship consequent on cold, heat, gnat-sting and mosquito-bite, as well as

trouble [caused by an enemy], maintaining unbroken silence and control over *yogas* !

Explanation.—*Yoga* means a channel of activity, and is of three kinds, namely, (*i*) *mano-yoga* (mental activity), (*ii*) *vachana-yoga* (the activity of speech), and (*iii*) *kāya-yoga* (bodily activity). These are to be kept under control during the period of *sāmayika*, even in the face of trying circumstances and conditions.

अशरणमशुभमनित्यं दुःखमनात्मानमावसामि भवम् ।
मोक्षस्तद्विपरीतात्मेति ध्यायन्तु सामयिके ॥ १०४ ॥

"I am involved in the *saṁsāra* (universe) in which there is no protection for souls, which is inauspicious, transitory and full of pain, and of the nature of not-Self : *mokṣa* is the opposite of this !"—thus should one meditate while performing *sāmayika* !

वाक्कायमानसानां दुःप्रणिधानान्यनादरास्मरणे ।
सामयिकस्यातिगमा व्यज्यन्ते पञ्च भावेन ॥ १०५ ॥

Losing control over the body, speech and the mind, indifference to the practice of the observance, forgetting [its time and subject-matter] : these, verily, are the five transgressions of the *sāmayika* vow !

पर्वण्यष्टम्यां च ज्ञातव्यः प्रोषधोपवासस्तु ।
चतुरभ्यवहार्य्याणां प्रत्याख्यानं सदेच्छाभिः ॥ १०६ ॥

Abstaining from taking the four kinds of food for the whole day on the eighth and the fourteenth [days of every fortnight], with a view to strengthen the vows, should be known as the *proṣadhopavāsa* vow !

Explanation.—The four kinds of food are : (*i*) solid, (*ii*) liquid, (*iii*) semi-liquid and (*iv*) things like the betel leaf, which do not satisfy the craving of hunger, but are taken for relish.

पञ्चानां पापानामलंक्रियारम्भगन्धपुष्पाणाम् ।
स्नानाञ्जननस्यानामुपवासे परिहृतिं कुर्य्यात् ॥ १०७ ॥

On the day of fasting, one should refrain from the five kinds of sin [*hiṁsā* and the like], personal adornments, undertakings, scents, flowers, bathing, collyrium and fragrant things !

धर्मामृतं सतृष्णः श्रवणाभ्यां पिबतु पाययेद्वान्यान् ।
ज्ञानध्यानपरो वा भवतूपवसन्नतन्द्रालुः ॥ १०८ ॥

Conquering laziness, one should, on the occasion of fasting, spend one's time in drinking, through one's ears, and with great eagerness, the nectar of *dharma* (Scripture) and in giving it to others to drink, and should engage oneself in holy meditation !

Explanation.—The day of fasting should be spent in hearing and reciting Scripture and in religious meditation generally.

चतुराहारविसर्जनमुपवासः प्रोषधः सकृद्भुक्तिः ।
स प्रोषधोपवासो यदुपोष्यारम्भमाचरति ॥१०९॥

Refraining from the four kinds of food is called *upavāsa;* taking only one meal in 24 hours is *proṣadha;* that which consists in [taking only one meal on the day of undertaking and] only one meal on the day following the fast is called *proṣadhopavāsa !*

Explanation.—The day of undertaking is the day preceding the full-fasting day. Thus, the *proṣadhopavāsa* vow consists in fasting for about 48 hours at a stretch.

ग्रहणविसर्गास्तरणान्यदृष्टमृष्टान्यनादरास्मरणे ।
यत्प्रोषधोपवासव्यतिलङ्घनपञ्चकं तदिदम् ॥११०॥

That which consists in handling, depositing, spreading [things], carelessly and without due regard for insect life, [also] in contempt for the vow and in forgetfulness of its requirements,—that is the 'quintette' of transgressions of the *proṣadhopavāsa vrata !*

दानं वैयावृत्त्यं धर्माय तपोधनाय गुणनिधये ।
अनपेक्षितोपचारोपक्रियमगृहाय विभवेन ॥१११॥

The giving of [suitable] gifts to *guṇa-nidhaye,** homeless saints, in the approved manner, for the increase of *dharma,* and without expecting anything in return, is called *vaiyāvṛittya !*

* *Guṇa-nidhaye* means a repository of excellencies and virtues.

व्यापत्तिव्यपनोदः पदयोः संवाहनं च गुणरागात् ।
वैयावृत्त्यं यावानुपग्रहोऽन्योऽपि संयमिनाम् ॥११२॥

Removing the troubles of those who control their lower nature, massaging their feet, as well as serving them in other ways, with respect for their virtues, is called *vaiyāvṛittya* !

नवपुण्यैः प्रतिपत्तिः सप्तगुणसमाहितेन शुद्धेन ।
अपसूनारम्भाणामार्याणामिष्यते दानम् ॥११३॥

The welcoming of [and the offering of food to] holy saints, who do not engage themselves in the householder's work [crushing, grinding, kindling fire and the like], having received them with the nine-fold ceremonies [prescribed for showing reverence to holy personages], by a layman, excelling in the seven [well-known] virtues, is called *dāna* (gift) !

Explanation.—The nine-fold method of showing respect to a saint consists in : (*i*) prostrating oneself at his feet, (*ii*) offering him a high seat, (*iii*) washing his feet, and applying the ' washing ' to one's forehead, in token of reverence, (*iv*) worshipping him, (*v*) saluting him, (*vi—viii*) preserving one's own mind, speech and body in a state of purity, and (*ix*) offering him pure suitable food.

The seven good qualities of a layman are : (*i*) faith, (*ii*) contentment, (*iii*) devotion, (*iv*) wisdom, (*v*) control of the lower nature, (*vi*) forgiveness, and (*vii*) *śakti* (energy or assiduity).

गृहकर्मणापि निचितं कर्म विमार्ष्टि खलु गृहविमुक्तानाम्।
अतिथीनां प्रतिपूजा रुधिरमलं धावते वारि ॥११४॥

As water, for certain, washes away blood, so does the giving of food, with devotion, to homeless saints (*atithis*), without doubt, destroy the sins incidental to a householder's life !

Explanation.—As the saints do not accept invitation beforehand, but come without previous appointment, they are called *atithi* (from *a*, not, and *tithi*, a date). The statement that the sins incidental to a householder's life are destroyed by the giving of food to a Jaina saint, in the approved manner, is descriptive of the power of holy thoughts that wash away *karma* stains from the soul.

उच्चैर्गोत्रं प्रणतेर्भोगो दानादुपासनात्पूजा।
भक्तेः सुन्दररूपं स्तवनात्कीर्तिस्तपोनिधिषु ॥११५॥

Noble lineage [that is, birth in a high family, is obtained] by saluting holy saints; profusion and prosperity by giving them *dāna* ; respect [*i.e.*, exalted or kingly status] by attending upon them ; beauty of person by offering them devotion ; and fame by praising their virtues !

क्षितिगतमिव वटबीजं पात्रगतं दानमल्पमपि काले।
फलतिच्छायाविभवं बहुफलमिष्टं शरीरभृताम् ॥११६॥

Even a small *dāna* (gift) given to a *pātra* (proper or suitable donee), bears much desirable fruit for

souls in the fulness of time, just as the [tiny] seed of the [Indian] fig-tree, sown in [good] soil, produces [a tree, casting] magnificent shade !

आहारौषधयोरप्युपकरणावासयोश्च दानेन ।
वैयावृत्यं ब्रुवते चतुरात्मत्वेन चतुरस्राः ॥११७॥

Those who enjoy four kinds of *jñāna* regard the giving of food, medicine, means (or instruments of knowledge, *i e.*, books) and shelter as the four forms of *vaiyāvṛittya* !

Explanation.—The four kinds of *jñāna* referred to in this *gāthā* (verse) are : (*i*) *mati,** (*ii*) *śruta*, (*iii*) *avadhi*, and (*iv*) *manaḥ paryāya*, the last two of which are enjoyed by highly advanced saints.

श्रीषेणवृषभसेने कोण्डेशः शूकरश्च दृष्टान्ताः ।
वैयावृत्यस्यैते चतुर्विकल्पस्य मन्तव्याः ॥११८॥

Srīṣeṇa, *Vṛiṣabhasena*, *Koṇḍeśa* and *Sūkara*—these four should be regarded as patterns of the four kinds of *vaiyāvṛittya* [respectively] !

Explanation.—These four names are famous in the Jaina tradition in connection with the four kinds

* For a description of these forms of knowledge, see *The Key of Knowledge* and works on Jaina Philosophy. In a general way *mati-jñāna* signifies sense-perception, *śruta*, knowledge arising from the interpretation of signs, words and the like, *avadhi*, a kind of super-clairvoyance, and *manaḥ paryāya*, pure thought-reading.

of *vaiyāvṛittya*. Their biographies may be studied in the Purāṇas.

देवाधिदेवचरणे परिचरणं सर्वदुःखनिर्हरणम् ।
कामदुहि कामदाहिनि परिचिनुयादादृतो नित्यम् ॥११९॥

The worshipping of the feet of the *Deva** of *devas* (Holy *Tīrthaṁkara*), the bestower of desired good and the consumer of Cupid's shafts, is the remover of all kinds of pain, should be performed reverently every day !

अर्हच्चरणसपर्यामहानुभावं महात्मनामवदत् ।
भेकः प्रमोदमत्तः कुसुमेनैकेन राजगृहे ॥१२०॥

The glory of worshipping the feet of the Holy *Tīrthaṁkara* with a single [petal of a] flower was demonstrated by a joy-intoxicated frog, at Rājagṛiha, before great personages !

Explanation.—The reference is to the soul of a frog who obtained *deva*-birth in the heaven-worlds, by devotion to the last *Tīrthaṁkara*, Mahāvīra. This particular soul happened to be a miser in its previous incarnation, when its evil *karmas* caused it to be re-born as a frog in the town of Rājagṛiha (Patna District). When the Holy *Tīrthaṁkara* visited that place, the frog recovered the memory of his past life, owing to the fruition of latent

---

* *Deva* of *devas* means God of gods.

good *karmas*, and coming to know the joyous tidings of the arrival of the Holy *Tīrthaṁkara* proceeded, full of devotion and love, to offer obeisance to the Lord. He was, however, crushed on the way under the foot of one of the elephants of the royal procession, which was also proceeding towards the same Goal. Having died under the most auspicious circumstances, he was re-born in one of the heavens, and immediately descended to the earth to worship the source of his great good luck.

हरितपिधाननिधाने ह्यनादरास्मरणमत्सरत्वानि ।
वैयावृत्यस्यैते व्यतिक्रमाः पञ्च कथ्यन्ते ॥१२१॥

Placing [that which is to be given] in green [leaves], covering it over [with fresh foliage], not observing due respect [at the time of giving], forgetting [the prescribed method of offering], entertaining feeling of jealousy [towards a 'rival' donor]—these, verily, are said to be the five transgressions of *vaiyāvṛittya* !

Thus ends the fifth part, descriptive of the *śikṣāvratas*, of the Ratna Karaṇḍa Śrāvakāchāra, composed by *Śrī* Sāmantabhadra *Swāmī*.

PART VI

SALLEKHANĀ

उपसर्गे दुर्भिक्षे जरसि रुजायां च निःप्रतीकारे ।
धर्माय तनुविमोचनमाहुः सल्लेखनामार्याः ॥१२२॥

The most excellent of men describe the giving up of the body (ghost) on the arrival of unavoidable calamity, distress, senescence and disease, with a view to increase of spiritual merit, as *sallekhanā!*

Explanation.—*Sallekhanā*-death must be distinguished from suicide. It is undertaken only when the body is no longer capable of serving its owner, as an instrument of *dharma*, and when the inevitability of death is a matter of undisputed certainty. In such cases, when life may be said to confess judgment to the claim of death, the adoption of the *sallekhanā* attitude is calculated to directly strengthen the soul, and to prevent its future re-birth in any but the very best surroundings. Those who adopt the *sallekhanā* vow immediately become self-reliant, self-composed and self-centred; they cease to be agitated by personal considerations and suffering, and rise above the cravings and longings of the flesh. The effect of the terribly resolute attitude of mind implied in this vow, on the departing soul, is simply wonderful, and immediately raises

its rhythm, lifting it out of the slough of despond and negativity. The man who wanders or tosses about, hither and thither, weeping and crying, in the closing moments of life, and spends the little time at his disposal in making vain endeavours to avoid the unavoidable, is nowhere compared with him who, realising the hopelessness of the endeavour to save his life, earnestly applies himself to control his destiny. The result is that, while the latter attains to *deva*-birth in the highest heavens, the former only finds himself in painful and unenviable circumstances and surroundings.

अन्तक्रियाधिकरणं तपःफलं सकलदर्शिनः स्तुवते ।
तस्माद्यावद्विभवं समाधिमरणे प्रयतितव्यम् ॥ १२३ ॥

To be able to control one's conduct at the moment of death is the fruit (culmination) of asceticism ; all systems are at one as to this ; therefore, one should apply oneself to attain *sallekhanā*-death to the extent of one's power !

Explanation.—As the mental attitude prevailing at the last moment of life considerably affects the future destiny of the soul, there can be no doubting the fact that those who give up the ghost according to the method of *sallekhanā* attain to the very best conditions of life in the hereafter.

स्नेहं वैरं सङ्गं परिग्रहं चापहाय शुद्धमनाः ।
स्वजनं परिजनमपि च क्षान्त्वा क्षमयेत्प्रियैर्वचनैः ॥१२४॥

Giving up love, hatred, attachment and possessions, with a pure mind, one should obtain, with sweet speech, forgiveness from one's kinsmen and others, and should also forgive them oneself !

आलोच्य सर्वमेनः कृतकारितमनुमतं च निर्व्याजम् ।
आरोपयेन्महाव्रतमामरणस्थायि निश्शेषम् ॥ १२५ ॥

Renouncing duplicity and reflecting on the sins committed in any of the three ways, *kṛita*, *kārita* and *anumodanā*, one should take all the great vows of asceticism for the rest of one's days !

शोकं भयमवसादं क्लेदं कालुष्यमरतिमपि हित्वा ।
सत्त्वोत्साहमुदीर्य च मनः प्रसाद्यं श्रुतैरमृतैः ॥ १२६ ॥

Banishing grief, fear, anguish, attachment, wickedness and hatred, and bringing into manifestation energy and enthusiasm, one should extinguish the fire of passions with the nectar of the Word of God [*i.e.*, Scripture] !

आहारं परिहाप्य क्रमशः स्निग्धं विवर्द्धयेत्पानम् ।
स्निग्धं च हापयित्वा खरपानं पूरयेत्क्रमशः ॥ १२७ ॥

Giving up solid food by degrees, one should take to milk and whey ; then giving them up, too, to hot or spiced water !

खरपानहापनामपि कृत्वा कृत्वोपवासमपि शक्त्या ।
पञ्चनमस्कारमनास्तनुं त्यजेत्सर्वयत्नेन ॥ १२८ ॥

[Subsequently] giving up hot water also, and observing fasting with full determination, he should depart from the body, reciting, continually, as far as possible, the five-fold obeisance *mantram !*

Explanation.—The *pancha-namaskāra* (five-fold obeisance) *mantram* is as follows :—

Namo Arhantāṇām (I bow to *Arhants*) ; *
Namo Siddhāṇām (I bow to *Siddhas*) ; †
Namo Aieryāṇām (I bow to *Āchāryas*) ; ‡
Namo Uvajjhāyāṇām (I bow to *Upādhyayas*); §
Namo Loe sarva sāhūṇām (I bow to all *Sādhus*) ! ||

जीवितमरणाशंसे भयमित्रस्मृतिनिदाननामानः ।
सल्लेखनातिचाराः पञ्च जिनेन्द्रैः समादिष्टाः ॥ १२९ ॥

Entertaining a desire to live, wishing for [speedy] death, displaying fear, desiring to see or to be remembered to friends, looking forward to future sense-enjoyment [in the life to come]—these have been described as the transgressions of *sallekhanā*, by the Jinendra (Lord of Conquerors)!

निःश्रेयसमभ्युदयं निस्तीरं दुस्तरं सुखाम्बुनिधिम् ।
निःपिबति पीतधर्मा सर्वैर्दुःखैरनालीढः ॥ १३० ॥

---

* The *Arhanta* is a Deified man who is still living in the world of men.

† The *Siddha* is a Deified Soul in *Nirvāṇa.*

‡ The *Āchārya* is the Head of an order of holy Saints.

§ The *Upādhyāya* is the Preceptor of Saints.

|| *Sādhu* means an ordinary ascetic (Saint).

He who has quaffed the nectar of *dharma* [such an observer of the *sallekhanā* vow] becomes freed from all kinds of pain, and drinks from the endless, unsurpassed and exalted 'ocean' of blissfulness of Liberation (*mokṣa*)!

Explanation.—The soul who successfully observes the *sallekhanā* vow escapes from the pain and misery of *saṁsāra* and speedily attains to *mokṣa*, than which no status is more exalted in the three worlds. He then enjoys, for all time to come, unabating, unending and unsurpassed happiness, which is the very nature of the soul.

जन्मजरामयमरणैः शोकैर्दुःखैर्भयैश्च परिमुक्तम् ।
निर्वाणं शुद्धसुखं निःश्रेयसमिष्यते नित्यम् ॥ १३१ ॥

That which is free from birth, old age, disease, death, grief, pain and fear, [which is] eternal, blissful, [and of the nature of] pure delight is called *nirvāṇa*!

विद्यादर्शनशक्तिस्वास्थ्यप्रह्लादतृप्तिशुद्धियुजः ।
निरतिशया निरवधयो निःश्रेयसमावसन्ति सुखम् ॥ १३२ ॥

[Those who perform *sallekhanā*] dwell unexcelled for all eternity, in the joy of final beatitude, endowed with [infinite] wisdom, faith, energy, renunciation, bliss, satisfaction and purity!

काले कल्पशतेऽपि च गते शिवानां न विक्रिया लक्ष्या ।
उत्पातोऽपि यदि स्यात् त्रिलोकसम्भ्रान्तिकरणपटुः ॥ १३३ ॥

And even if there be a cosmic disturbance, violent enough to destroy the three worlds, still no change is observable in the condition of the Perfect Souls, even after the lapse of hundreds of *kālas* (cycles of Time) !

Explanation.—One can think of a cosmic disturbance capable of destroying the three worlds ; but it is absolutely inconceivable that there can be any change in the divine attributes of the Perfect Ones.

निःश्रेयसमधिपन्नास्त्रैलोक्यशिखामणिश्रियं दधते ।
निष्किट्टिकालिकाच्छविचामीकरभासुरात्मानः ॥ १३४ ॥

They who attain *nirvāṇa* possess the lustre of pure unalloyed gold ; they shine with effulgence [which is] the crest jewel of the three worlds !

Explanation.—The glory of the *Siddhātman* is unsurpassed in the three worlds.

पूजार्थाज्ञैश्वर्यैर्बलपरिजनकामभोगभूयिष्ठैः ।
अतिशयितभुवनमद्भुतमभ्युदयं फलति सद्धर्मः ॥ १३५ ॥

The merit acquired by the practising of *dharma* (religion) enables one to obtain high status, wealth, dominion, authority, power, attendants and the objects of enjoyment in abundance, [also] unsurpassed and prodigious good fortune !

Explanation.—By the observance of the vows and the *sallekhanā*-death, the soul obtains the most enviable good luck in the next life.

Thus ends the sixth part, descriptive of ***sallekhanā***, of the Ratna Karaṇḍa Śrāvakāchāra, composed by *Śrī* Sāmantabhadra *Swāmi.*

PART VII

THE PRATIMĀS

श्रावकपदानि देवैरेकादश देशितानि येषु खलु ।
स्वगुणाः पूर्वगुणैः सह सन्तिष्ठन्ते क्रमविवृद्धाः ॥ १३६ ॥

The *Tīrthaṁkara* has described the stages in a householder's 'life' to be eleven [in number], each subsequent one of which, rising by degrees, [naturally] includes all the attributes developed in those preceding it!

सम्यग्दर्शनशुद्धः संसारशरीरभोगनिर्विण्णः ।
पञ्चगुरुचरणशरणो दर्शनिकस्तत्त्वपथगृह्यः ॥ १३७ ॥

He who is disgusted with the world, the body and sensual lust, whose faith is unmarred by shortcomings, who has taken refuge at the feet of the five kinds of *Gurus* (preceptors), who is desirous of following the true 'path,'—such a one is called *darśanika śrāvaka* (householder)!

निरतिक्रमणमणुव्रतपञ्चकमपि शीलसप्तकं चापि ।
धारयते निःशल्यो योऽसौ व्रतिनां मतो व्रतिकः ॥ १३८ ॥

He who, avoiding obstacles, observes, without committing transgression, the five *aṇu vratas* as well as the seven *śīla vratas*, such a person is called *vratika śrāvaka* by the observers of vows!

Explanation.—The last seven vows of the householder are called *śīla* (virtue) *vratas.*

चतुरावर्तत्रितयश्चतुःप्रणामः स्थितो यथाजातः ।
सामयिको द्विनिषद्यस्त्रियोगशुद्धस्त्रिसन्ध्यमभिवन्दी ॥ १३९ ॥

He who, turning round in the four directions of space, performs three *āvarttas* and four salutations in each, who is unattached to his body, who does not seek worldly prosperity, who assumes one of the two [approved] postures [for meditation], who preserves the three channels of sin [that is, the mind, speech and the body] in a state of purity, and who performs *sāmayika* three times daily,—he is called *sāmayika śrāvaka!*

Explanation.—Briefly put, the *sāmayika śrāvaka* is he who performs *sāmayika*, which has already been described, three times a day. An *āvartta* is performed by joining the palms of both hands and moving them from right to left, three times in each direction (as a mark of adoration and respect to the true Teachers wheresoever present in the four directions).

The approved postures are the first two described in connection with the *sāmayika* vow.

पर्वदिनेषु चतुर्ष्वपि मासे मासे स्वशक्तिमनिगुह्य ।
प्रोषधनियमविधायी प्रणधिपरः प्रोषधानशनः ॥ १४० ॥

He who, applying himself to holy meditation, observes the *proṣadhopavāsa vrata* in the prescribed

manner, on all the four fasting festivals, month by month, not shrinking from exercising the power of his soul to the full—such a householder is called *proṣadhānaśana śrāvaka!*

मूलफलशाकशाखाकरीरकन्दप्रसूनबीजानि ।
नामानि योऽत्ति सोऽयं सचित्तविरतो दयामूर्त्तिः ॥ १४१ ॥

He who does not eat uncooked and unripe roots, fruits, greens, branches, tendrils [or shoots of hard or thorny plants], bulbous vegetables, flowers [and] seeds is an embodiment of mercy: such a person is called *sachittavirata śrāvaka !*

अन्नं पानं खाद्यं लेह्यं नाश्नाति यो विभावर्याम् ।
स च रात्रिभुक्तिविरतः सत्त्वेष्वनुकम्पमानमनाः ॥ १४२ ॥

He who, being mercifully inclined towards all living beings does not take [any of the four kinds of food, namely], grains [or things made of grain], liquids, sweetmeats and semi-liquids, after sunset—such a one is called *rātribhuktivirata śrāvaka !*

मलबीजं मलयोनिं गलन्मलं पूतिगन्धि बीभत्सम् ।
पश्यन्नङ्गमनङ्गाद्विरमति यो ब्रह्मचारी सः ॥ १४३ ॥

He who, perceiving that the private parts are the seed, the source and the channels of filth, [also] stinking and disgusting to look at, abstains from sexual indulgence,—that person is called *brahmachārī śrāvaka !*

सेवाकृषिवाणिज्यप्रमुखादारम्भतो व्युपारमति ।
प्राणातिपातहेतोर्योऽसावारम्भविनिवृत्तः ॥ १४४ ॥

He who renounces the undertakings involved in service, cultivation, trade and other occupations, the causes of *hiṁsā*, is called *ārambhavinivṛitta śrāvaka !*

बाह्येषु दशसु वस्तुषु ममत्वमुत्सृज्य निर्ममत्वरतः ।
स्वस्थः सन्तोषपरः परिचित्तपरिग्रहाद्विरतः ॥ १४५ ॥

He who, giving up the sense of possession in the ten kinds of worldly goods, and finding pleasure in a feeling of renunciation, becomes steadfast in the contemplation of his Self and in developing contentment in his soul,—such a one is *parichitta-parigrahādvirata śrāvaka !*

Explanation.—The ten kinds of worldly goods are as follows :

(*i*) Land, (*ii*) houses, (*iii*) silver, (*iv*) gold, (*v*) cattle, (*vi*) grain, (*vii*) maid-servants, (*viii*) man-servants, (*ix*) clothes, and (*x*) utensils.

अनुमतिरारम्भे वा परिग्रहे वैहिकेषु कर्मसु वा ।
नास्ति खलु यस्य समधीरनुमतिविरतः स मन्तव्यः ॥ १४६ ॥

He whose approval is not [given] in [respect of] undertakings, material possessions and worldly matters, that one of serene judgment, is certainly fit to be called *anumativirata śrāvaka !*

Explanation.—A householder at this stage does not even give advice on temporal matters.

गृहतो मुनिवनमित्वा गुरूपकण्ठे व्रतानि परिगृह्य ।
भैक्ष्याशनस्तपस्यन्नुत्कृष्टश्चेलखण्डधरः ॥ १४७ ॥

He who, giving up home, proceeds to a forest where ascetics are to be found, [and] taking the vows in the presence of a *guru*, [and] performing austerities, lives on food obtained by begging, that wearer of a piece of cloth is an excellent *śrāvaka!*

Explanation.—The highest point of a householder's conduct is reached in the eleventh *pratimā* which takes him to the door of asceticism. This *pratimā*, called the *uddiṣṭa* (that which has been ordered or mentioned beforehand) *tyāga* (renouncing), is indicative of the mental determination of the aspiring soul to avoid accepting anything in the shape of food by special invitation, or appointment. It comprises two kinds of householders: (1) *kṣullaka* and (2) *ellaka*. The *kṣullaka* wears a *langoṭī** and a sheet of cloth, three cubits long and of a single width, but the *ellaka* rejects the wrapper and keeps only the *langoṭī*. They both keep a bowl, for carrying water, and a whisk of the softest peacock feathers for removing insects from their person, books and the like, without injuring them.

As regards 'begging' for food, a *kṣullaka*, if he belong to any of the three higher castes, should eat only what he gets from one household; but he

---

* *Langotī*—a narrow strip of cloth worn by men to hide their nudity.

may visit five houses, one after another, if he happen to be a *Śūdra*. In no case should he call at another house after getting sufficient food for the day, but should sit down and eat his repast at the place where the quantity of his daily rations is completed. While calling for food, he should not penetrate beyond the court-yard, hall or vestibule, nor ask or beckon for food, but should only wish the inmates '*dharma-lābha*' (may you obtain [spiritual merit), and recite the *namokāra mantram* (see Part VI *ante*). If he be not observed or welcomed with due respect, he should immediately depart from that place and proceed to another. In no case should he call at that house a second time that day.

The *ellaka* also observes these rules, but he eats what is obtained from one kitchen alone. Both the *kṣullaka* and the *ellaka* eat only once a day, and generally go out in search of food between the hours of ten and eleven in the morning.

GENERAL OBSERVATIONS

This part deals with what are called *pratimās*. The word *pratimā* literally signifies an image, especially an image of Divinity. It is used in connection with the householder's progress, because by treading the Path his own soul begins to manifest the Grace of Divinity, and, thus, actually becomes, in an increasing measure, the image of the Divine Grace.

The *Pratimās* are eleven in number; they are like rungs on a ladder by mounting which the householder can get to the top, which really constitutes the starting point of the journey Goalward.

The average man is so tightly held in the crippling bonds of *karmas* (sins) that he is like a person who is forced to live in an underground dungeon, and who is unable to see the light of the day. By mounting these (eleven) steps he can escape to the top from where a High Road runs, so to speak, to the Goal of Freedom and Immortality. This High Road is only traversed by Saints; no householder may aspire to it, except he first perfect himself with respect to the *pratimās*. How long a time will be necessary for the purpose, depends upon the merit acquired by each individual in his previous life or lives. Cases have been known in which the Householder's Path has been crossed on the instant, but they must be deemed to be of those fortunate ones who have brought over powerful meritorious destiny with them from the past.

As regards the observance of the *pratimās*, the rule is that no progress is possible from a lower to a higher one unless the lower one has been observed faultlessly. Many of the *pratimās* correspond to certain of the vows already described, but there is a difference between a vow and a *pratimā*. A vow may be transgressed, but not a *pratimā*. A vow can be restored by the proper

penance, but a *pratimā* will not be deemed to have been observed at all, under similar circumstances. The householder, therefore, only progresses from one *pratimā* to another when he is first able to observe the lower one to perfection. In practice, the vows are, at times, taken irregularly ; and some people even observe the special injunctions pertaining to some of the *pratimās* in an irregular way, because renunciation is always meritorious, and the practice will be helpful when the proper time comes for the observance of the rule as a *pratimā*, or of vows in the prescribed way.

It must be borne in mind that the *pratimās* are scientifically conceived and graded steps without which no practical good is likely to accrue to the wayfarer. In the first one the very foundation is laid for the sustentation of effort, by the inception and inculcation of Right Faith, since even study and investigation of truth cannot be kept up without a conviction of their supreme utility and necessity for one's good.

The second *pratimā* is only reached when Right Faith becomes perfect, or as nearly perfect as is possible for the humble layman whose heart is stirred by a longing to tread the thorny Path. He now takes to the observance of the *Vratas* (vows), which must be faithfully adhered to if he will rise to the next *pratimā*. On the third step, soul-elevating meditation must be practised three times daily, which can only be done where the observance of

the vows in the second *pratimā* has sufficiently subdued individual cravings and fleshly longings and appetites. In other words, the third *pratimā* is only possible after perfection has been attained in the second, just as the second would not be possible except for perfection in respect of Faith in the first. The fourth *pratimā* imposes a severe strain of fasting, and cannot be endured except the practising of the *sāmayika*, as enjoined in the third, be brought to unblemished observance. The fifth step, again, means a severe trial for the aspirant; he has now to give up 'live' (fresh) vegetables and fruits for the rest of his days, and it is not expected that he will be fully successful in their renunciation without the aid of the merit acquired in the preceding *pratimā*. The taking of food and water is discontinued at night in the sixth *pratimā*; even medicines must not be taken now except during the day. This needs all the force of will acquired by the steady rejection and limitation of dainties and necessaries in the previous stages, and will not be possible otherwise. In the next step, the householder must give up sex-indulgence altogether; not even in thought should he dwell on the subject any longer. This is only possible fully where the sexual cravings have ceased to find invigorating stimulation in rich and exciting foods, and where the predominating thought in the mind is deeply tinged with the vows and the *sāmayika* observance. The next *pratimā* requires

the giving up of all kinds of undertakings, that is, business. All sources of income will cease now; one will be expected to live only on what one has saved up. But this, only too obviously, will be impossible for anyone whose heart is still set on love and romance, or who has to provide food, ornaments and clothes for his wife. In the next *pratimā* the savings and accumulations also go. This can naturally be practised by him alone who is no longer engaged in making money. The wardrobe is reduced on the next step to very, very small dimensions, and on the next, which is the last *pratimā*, only the small loin strip is retained. Food is still taken with the family or elsewhere by invitation on the tenth, but only as a matter of pure chance (gift) anywhere, and without previous invitation, in the eleventh *pratimā*.

Thus, a higher *pratimā* implies unshaken steadiness in respect of the previous one or ones; it can only be reached after perfection is attained in the observance of the rules of conduct appropriate to the previous stages. But there is no bar to one's observance of the elements of the various *pratimās* irregularly, since such irregular observance is, as already stated, so much merit gained on the path of Renunciation, and means a qualifying, in advance, for a more rigid observance of a principle later on. In this way, it is permissible for a man to observe complete celibacy, enjoined in the seventh *pratimā*, before even adopting the vows of the second, only

he will not be deemed to be on the seventh *pratimā* merely because of such observance of the vow of celibacy.

Such is the scheme of graduated progress on the Path of Renunciation, through the *pratimās*, in the householder's stage of Right Conduct, in Jainism. It must, however, be borne in mind that renunciation will not be successfully accomplished unless the order embodied in the *pratimās* is observed. Haphazard effort will not avail a man to place himself on a higher level. This is one of the points in respect of which the perfection and practical utility of the Jaina rules of conduct is paramount. As already stated, nothing but a practical system of renunciatory training will ever take one to the top, that is, *sannyāsa*, which is the starting point on the Road to the Goal. Some of the rules, especially those on the higher steps, might appear to be hard, but no one is obliged to adopt them. They are not hard for him who wants to observe them. This has been testified to by actual experience repeatedly ; and the best advice that can be given to anyone who finds them hard is not to put them into practice till such time as he finds that he cannot refrain from adopting them. A time does come, and will come, in the life of everyone who is impressed with Right Faith, when he will not be able to restrain himself from adopting them. Till that time does come there is no compulsion of any kind whatsoever, and one need only undergo

as much of the disciplinary training as one likes. But it would be unfortunate if one found fault with the rules, because of one's own weakness and lack of will power; for that would be an indication of lack of faith and scientific appreciation and grasp of the doctrine of Truth.

CONCLUSION

पापमरातिर्धर्मो बन्धुर्जीवस्य चेति निश्चिन्वन् ।
समयं यदि जानीते श्रेयो ज्ञाता ध्रुवं भवति ॥ १४८ ॥

"Sin is the enemy of the soul, and virtue its friend,"—whoever knows the Scripture, reflecting, constantly, in this manner, is the most excellently wise!

येन स्वयं वीतकलङ्कविद्या-
दृष्टिक्रियारत्नकरण्डभावम् ।
नीतस्तमायाति पतीच्छयेव
सर्वार्थसिद्धिस्त्रिषु विष्टपेषु ॥१४९॥

Whoever turns himself into a *Ratna Karaṇḍa* [Jewel Case, *i.e.*, an abiding place] of faultless wisdom, faith and conduct, to him comes success in all his undertakings in the three worlds, like a woman eager to join her lord!

सुखयतु सुखभूमिः कामिनं कामिनीव
सुतमिव जननी मां शुद्धशीला भुनक्तु।
कुलमिव गुणभूषा कन्यका संपुनीता-
ज्जिनपतिपदपद्मप्रेक्षिणी दृष्टिलक्ष्मीः ॥१५०॥

May the Goddess of True Discernment, who reveals the lotus-feet of the Lord of the Conquerors, make me happy as a beautiful woman of heavenly regions gives pleasure to a lover of beauty ; may she protect me, as a mother of unwavering virtue protects her son ; and may she sanctify the *kula* (race or clan), as a virtuous girl [reflects credit on her family] !

Thus ends the seventh part, descriptive of the eleven *pratimās*, of the Ratna Karaṇḍa Sravakāchāra composed by *Śrī* Sāmantabhadra *Swāmī* !

APPENDIX A

HOUSEHOLDER'S LIFE*

(Deviations and Differences of Opinion)

It is worth noting that there are slight differences of opinion amongst the authors of the various works on the Jaina householder's conduct. These are, however, concerned with the earlier stages of the householder's path and disappear before the seventh *pratimā*. In many instances they would also appear to be due to mere classification. The very first subject of controversy is the nature and number of the *mūla guṇas*. Śrī Amrita Chandra Suri does not mention the *mūla guṇas* separately at all in his Puruṣārtha Siddhopāya; but enumerates them under the first vow, namely, the *ahiṁsā aṇu vrata*. Somadeva Suri (see the Yaśastilaka Champu) and Śrī Devasenāchārya (see the Bhāva Sangraha) only mention the refraining from five kinds of "*udambara*" fruits and the three *makāras* (things whose names begin with the letter m), namely, *mānsa* (flesh), *madya* (wine), and *madhu* (honey), as constituting the 8 *mūla guṇas*. This is also the view of Kavi Raja Malla (see the Panchadhyayi and the Lati Sangraha). Śrī Amitagati Āchārya mentions, in his Upāsakāchāra, the 3 *makāras*, the 5 udambaras and the refraining from food at night as the *mūla guṇas*. The number in this case comes to 9. Pt. Aśadharji gives the refraining from (1) stale (foul) butter, (2) food at night,

* Reprinted from the Jaina Gazette for 1929, pp. 89-95.

(3) unstrained water, (4—8) the five *udambaras*, and (9—11) the three *makāras* as the *mūla guṇas* in one place and in another mentions (1—5) the five *udambaras*, (6) *stuti* (daily worship), (7) mercy (*ahiṁsa*), (8) straining water, and (9—11) the avoidance of the three *makāras*, in their place (see the Sāgara Dharmāmṛita). Both Śrī Sāmantabhadrāchārya (the author of the Ratnakaraṇḍa Śrāvakāchāra) and Śrī Śivakoti Āchārya (see the Ratnamālā) hold the 8 *mūla guṇas* to comprise the 5 *aṇu vratas* and the 3 *makāras*. Śrī Jinasenāchārya, the author of the Ādi Purāṇa, takes the same view of the *mūla guṇas*, except that he omits *madhu* (honey), but substitutes gambling in its place. All this was probably due to the exigencies of the time and place, and also to the temperaments of the different men.

The Swetāmbara works know nothing about the *mūla guṇas*. In the description of their second *guṇa vrata*, the *Bhogopabhoga Parimāṇa* vow, they have enumerated the *mūla guṇas* (as they are known to the Digambaras). The Śrāvaka Prajñapati, ascribed to Śrī Umasvati Āchārya, does not even once refer to the *mūla guṇas*; but the commentator (Śrī Haribhadra Suri) has dealt with them in his explanations. According to Hemachandrāchārya (see the Yogasāra), the pious householder should refrain from and give up the following: the three *makāras*, stale butter, the five *udambaras*, things that are the abode of more souls than one, food at night, preparations of pulses

(with milk products), edible flowers, foul curds, rotting grain, and the like.

The next point of divergence is the subject of what may, for brevity's sake, be termed food at night. We have already seen that some of the authors of the works on the householder's conduct (Saint Amitagati Āchārya and Pt. Aśadharji) have counted it under the *mūla guṇas.* According to Śrī Basunandi) Āchārya (see his Śrāvakāchāra), food at night should be given up before attaining to the first *pratimā.* He is supported by Vāmadeva (the Bhāvasaṇgraha), and, as already stated, by Saint Amitagati (the Upāsakāchāra). Pt. Aśadharji (the Sāgara Dharmāmṛita) is of opinion that cereals should be given up first, and other kinds of food gradually as the aspirant advances further; but in any case it should be completely given up by the time the second *pratimā* is reached. For this reason he calls the giving up of food at night as the sixth *aṇu vrata* of the householder The author of the Charitrasāra, Saint Chamundarai, insists on the abandoning of the habit in the second *pratimā.* He also regards it as the sixth (minor) vow. Śrī Vīranandi Āchārya also deşcribes the observance as the sixth minor vow, but his language has reference to a saint's conduct and not to a householder's, which is somewhat confusing. The saint, according to him, should refrain from taking food at night to protect his vows (*ahiṁsā* and the rest); and for this reason the giving up of food at night is the sixth *aṇu vrata.*

All the above writers regard the sixth *pratimā* of the householder as concerned with the giving up of sexual indulgence during the day, limiting it to the night time. On the other hand, Swāmī Sāmantabhadrāchārya (in the Ratna Karaṇḍa Śrāvakāchāra), Br. Nemi Datta (see Dharmopadeśa Pīyuṣavarṣa) and Kavi Raja Malla (see the Lati Sanhita), who do not count the giving up of food at night either among the *mūla guṇas* or as the sixth *aṇu vrata*, hold the sixth *pratimā* to consist in the giving up of food, that is to say, refraining from eating all kinds of foods at night. They do not seem to limit the sex function to the night time at any stage prior to the seventh *pratimā*, where, however, it is totally eliminated. According to Vīranandi Āchārya, only the giving up of (foods prepared from) cereals is implied in the sixth *aṇu vrata*; but food at night should be given up completely in the sixth *pratimā*, which is accordingly only concerned with the question of food at night. Nemi Datta, who has already been referred to, distinctly states that up to the sixth *pratimā* one can take water, betel leaf and medicine at night; but the giving up is unqualified in that stage.

Refraining from food at night for the householder is not specifically dealt with by the Swetāmbara writers, except by Hemachandrāchārya, who describes it under the heading of *Bhogopabhoga Parimāṇa vrata*; but there is no mention of it in the Śrāvaka Prajñāpati or in its commentary by Śrī

Haribhadra Suri. Their principal work on the householder's rules, the Upāsakadaśāṅga Sūtra, too, is silent on the point. On the other hand, the giving up of food is clearly counted, as the sixth *vrata* after the five great vows of asceticism, among the 27 *mūla guṇas* of saints, in the Swetāmbrian Works.

Differences of opinion are noticeable about the enumeration and also the characteristics of the last seven out of the twelve vows of the householder, which are collectively termed *Śīla vratas*, and divided into three *Guṇa* and four *Śikṣā* vows. According to Śrī Kundakundāchārya Saint (see the Charitra Pahuda) the *Guṇa vratas* are, the *Dig*, the *Anarthadaṇḍa* and the *Bhogopabhoga Parimāṇa*, while the *Śikṣā vratas* are the *Sāmayika*, the *Proṣadhopavāsa*, the *Atithipūjana* and the *Sallekhanā*. Śrī Devasenāchārya (see the Bhāva Sangraha) and Saint Śivakoti Āchārya (see the Ratnamālā) have taken the same view. The author of the Tattvārthādhigama Sūtra, Saint Umasvati, regards the *Dig*, the *Deśa* and the *Anarthadaṇḍa* vows as *Guṇa vratas*, and the *Sāmayika*, the *Proṣadhopavāsa*, the *Bhogopabhoga Parimāṇa* and the *Atithisamvibhāga* as the *Sikṣā vratas*. His view is shared by Śrī Pujyapada (see the Sarvārtha Siddhi), by Saint Somadeva (see the Yaśastilaka Champu), by Śrī Chamundarai (see the Charitrasāra), by Saint Amitagati (see the Subhāṣita Ratna Sandoha and Dharma Parīkṣā), and by Śrī Hari Chandra (see the Dharma

Suryābhyudaya). *Sallekhanā* is not counted among the vows of the householder either by Saint Umasvati and those other *āchāryas* who share his view, or by Vidyānandi who is responsible for a commentary on Umasvati's Sūtra. This is one of the points of difference between the two views; the other is that while St. Kundakundāchārya includes the *Bhogopabhoga Parimāṇa* in the *Guṇa vratas*, and omits the *Deśāvakāśika* altogether, Umasvati counts the *Deśāvakāśika* as the second *Guṇa vrata*, and transfers the *Bhogopabhoga Parimāṇa* to the second category of *Śikṣā* vows, eliminating therefrom the *Sallekhanā* vow, as already pointed out. A third set of authorities on the householder's path go back to the enumeration of the *Guṇa vratas* as given by Śrī Kundakundāchārya, namely, the *Dig*, the *Anarthadaṇḍa* and the *Bhogopabhoga Parimāṇa vratas*—but place the *Deśāvakāśika*, the *Sāmayika*, the *Proṣadhopavāsa*, and the *Vaiyāvrittya* as the four *Śikṣa* vows. This class is represented by Swāmī Sāmantabhadrāchārya and Pt. Aśadharji (see the Sāgara Dharmāmrita).

Swāmī Kārtikeya (see the Anuprekṣa) transfers the *Deśāvakāśika* to the fourth place among the *Śikṣā vratas*, from the first, as given in the enumeration according to Sāmantabhadrāchārya, and extends its scope to include the imposing of restraints in regard to sense-gratification, which overlaps the functions and scope of the *Bhogopabhoga Parimāṇa* vow.

According to Śrī Jinasenāchārya, the author of the Ādi Purāṇa, the *Guṇa vratas* are three, the *Dig*, the *Deśāvakāśika*, and the *Anarthadaṇḍa*. The *Bhogopabhoga Parimāṇa* is also a *Guṇa vrata*. The *Śikṣā vratas* are the *Sāmayika*, the *Proṣadhopavāsa*, the *Atithipūjana*, *i.e.*, worship of saints, and *Sannyāsa*. This gives us not three but four *Guṇa vratas*; but probably the saint understood the *Dig* and the *Deśāvakāśika* vows to constitute but one *vrata*, inasmuch as the *Deśāvakāśika* is only an enlargement of the scope of the *Dig vrata*. The inclusion of *Sannyāsa* (*Sallekhanā*) in the list of the *Śikṣā* vows refers back to the enumeration of St. Kundakundāchārya.

Vasunandi (see the Śrāvakāchāra) leaves out the *Sāmayika* and the *Proṣadhopavāsa* from the category of the *Śila* vows. According to him the *Dig*, the *Deśāvakāśika* and the *Anarthadaṇḍa* are the *Guṇa vratas*, and *Bhoga Virati*, *Paribhoga Nivritti*, the *Atithi Samvibhāga* and the *Sallekhanā* are the *Śikṣā* vows. No doubt, this also gives us the number of the *Śila vratas* as seven; but *Bhoga Virati* and *Paribhoga Nivritti* are merely two parts of the old *Bhogopabhoga Parimāṇa vrata*. The inclusion of *Sallekhanā* among the *Śikṣā vratas* is also to be noted. Probably the saint has left out the *Sāmayika* and the *Proṣadhopavāsa* vows from the category of *Śila vratas* because of their being subjects of special *pratimās*, the *Sāmayika* being covered by the third and the

Proṣadhopavāsa by the fourth *pratimās* respectively.

According to the Swetāmbaris (1) the *Dig*, (2) the *Upabhoga Parimāṇa*, (3) the *Anarthadaṇḍa*, (4) the *Sāmayika*, (5) the *Deśāvakāśika*, (6) the *Proṣadhopavāsa*, and (7) the *Atithi Samvibhāga* are the seven *Sikṣā vratas*. They are termed *Sikṣā vratas en bloc* in their Upāsakadasa. Hemchandrāchārya (see the Yoga Śāstra), Siddhasena and Yasobhadraji have termed the first three of these vows *Guṇa*, and the remaining four as *Sikṣā, vratas*.

Such are the differences of opinion among the Jaina authorities and authors as regards the rules to be observed by the householders generally. As stated before, these differences do not amount to anything like real divergencies, and are mostly due to different classifications, inasmuch as the line of demarcation between the *Guṇa* and *Sikṣā vratas* may be seen to overlap when the subject is approached from different standpoints. For instance, the *Deśāvakāśika* vow which is intended to narrow down the field, and, therefore, to enlarge the scope of the *Dig vrata*, may well be classed as a *Guṇa vrata*, since the narrowing down of the field of activity is calculated to increase the merit of *ahimsā* and the other vows, while from the point of view that it is mostly helpful in study and meditation, it is clearly one that falls within the category of *Śikṣā* vows. According to Śrī Vasunandi Āchārya, the *Deśāvakāśika* vow consists in

refraining from visiting a country where causes that interfere with the observance of the five principal vows are found to be existing ; but this is only his view. He has also taken a somewhat peculiar view of the *Anarthadaṇḍa* vow, which he defines as including the use of false weights and measures. This, however, would appear to be the subject of the third principal vow that relates to stealing. Probably the error is due to hasty diction or copying.

As already stated, these differences do not mean any real splits. They merely mark the limits of the latitude allowed on the path of Renunciation to the aspiring soul. The things to be given up are the same ; at best only the order of their giving up varies. Finally, in the seventh *pratimā* all the deviating lines become merged in one path, which is common for all thereafter.

Appendix B

YOGA-SAMĀDHI

Samādhi is the culmination of the process of Self-realization. Those who realize the Self fully are said to be in *samādhi*. You may think of the Self or talk about it, but you are not in *samādhi* ; it is impossible to realize the Self except in *samādhi*.

Realization of the Self means, for the above reason, not thinking or talking about the Self, but feeling yourself to be the Self, that is to say, that you do then actually enjoy the privileges and prerogatives appertaining to the Self. The Self in *samādhi* functions fully without any kind of limitation. Outside the *samādhi*, the Self does not function fully. To put the same thing in different words, *samādhi* is attained only when the Self is able to function fully. Before that stage is reached, the Self may be trying to function fully, but it is not doing so actually.

The idea of functioning with reference to the Self is this : the Self is a substance—a something which subsists by itself—and no substance is conceivable or found in nature devoid of an appropriate function. The Self is an intelligent substance ; it is pure intelligence by nature. Matter

is found only in association with the impure ego; the pure Ego is absolutely free from matter. Matter clogs the functioning of the ego-substance; when matter is removed from the constitution of the ego, the ego-substance begins to function fully, unhampered by any inimical external agent.

There are two chief natural functions which are found in the ego-substance: (1) knowing, and (2) (enjoying) happiness. The limited ego possesses knowledge in a limited way; the purified Ego enjoys unlimited knowledge. It should be remembered that knowledge is a function of the intelligent substance of the ego (*vide* Jaina Psychology), and does not come from without. Happiness, too, is an attribute of the soul-substance. Physical pleasure and pain appertain to the bodily existence, but spiritual happiness appertains to the nature of the Ego himself. In the constitution of the finite ego, rendered so by the crippling companionship of matter, happiness and knowledge are limited; but when purity of the spiritual nature is attained, both knowledge and happiness are enjoyed to an unlimited extent. The Ego is then absolutely omniscient and always blissful. The *samādhi* of Self-realization is, therefore, the state which is filled with inner illumination and overflowing joy!

The obstacles to the *samādhi* of Self-realization are of two kinds, the physical and the mental. The physical obstacles consist in matter, which exercises

a crippling influence on the soul-substance; the mental ones consist in thoughts and feelings (desires, passions and the like) which cause the inflow of matter into the soul, and are thus instrumental in perpetuating its bondage. The rule is that with every thought, word and deed, a kind of subtle, invisible material, that is, matter, flows into the soul (*vide* Jaina Psychology). This inflow has to be stopped, and complete separation between spirit-substance and matter has to be effected if the ego is to be set free from limitations. The stoppage of the incoming of matter as well as the removal of the matter in combination with the soul can be effected by Self-contemplation, not by mere thinking or talking about the Self. And since matter only accompanies the three-fold activity of the ego as described above, namely, physical, mental and vocal, in the final *samādhi* of Self-contemplation all these three modes of activity will have to be eradicated. The final *samādhi* is, therefore, described as *nirvikalpa* (without agitation or excitement). The preliminary stage of the same process when Self-contemplation is merely initiated, is, accordingly, termed *savikalpa* (with agitation or excitement). In the last-named stage, the Self is not free from agitations (activity) fully, but it marks the commencement of pure Self-contemplation. The difference between the two stages should be clearly understood : in the initial stage, thought, word, and concentration on the physical centres (*Yoga chakras*)

are found to characterize the ego's activity ; in the final one, which is the real *samādhi*, thought, word and all forms of Yogic concentration are gone ; the thinker is replaced by the Knower, the seeker by the Enjoyer ; activity by Rest itself ! The divinity of the soul is then fully manifested, like the sun revealed, in all its splendour, on the dispersal of the clouds. Outside in the world the clouds may re-gather and cover up the glorious face of the sun once more ; in the spirit-substance, when once the veil of matter is dispersed, there is no reforming of it afresh.

Briefly put, the obstacles to Self-realization consist mainly in one's mental states, that is, longings, cravings, passions, emotions and also certain minor propensities like joking, which interfere with the fixity of the mind on the Self. All these have to be completely destroyed if the *nirvikalpa samādhi* is to be attained. It is through them that matter approaches the pure divine substance of the soul. When they are no longer in operation no further influx of matter is possible into the soul.

By what power or force, then, are the obstacles to be destroyed ? The nature of the obstacles really explains the nature of the force, that is, to destroy them. The obstacles are constituted by the ego's longings and cravings and other minor forms of desires and propensities ; their antidotes are their antitheses, that is, their opposites. The body must be so trained that it shall cease altogether to have

any longings for the sense of ease and comfort, and shall remain unruffled and undisturbed by any and every kind of adverse influence, remaining impervious even to extremes of heat and cold as well as to the stinging of harmful insects. If a *yogi* is thrown off his mental equilibrium by bodily discomfort or the stinging of a gnat, he has no right to aspire to attain to the supreme *samādhi*, and had better attend to his bodily comforts. The true *yogi* knows the value of bodily disregard, and does not flinch from deadening his fleshly sensitivity with his whole heart. Success shall have been attained only when the body has completely ceased to be a source of distraction to the aspiring soul. It should, therefore, be a duly recognized part of the daily training for *samādhi* to control the bodily disturbance.

Mental longings are also very difficult to deal with. The mind follows the trail of desire without the least hesitation. Whatever fascinates attention immediately leads the thought astray, and sometimes it is so all-engrossing as to cause a complete oblivion of the higher aim. How is, then, the mind to be controlled ? Only in one way : by regularly renouncing the taste for worldly joys and attractions. *There is no other way to do it.* If a man does not apply himself regularly to eradicate his desiring nature, but hopes to attain to the perfection of contemplative realization in *samādhi*, his search is for a mare's nest, which will never bring him any kind of satisfaction. In ordinary daily life, the

curbing of desire must, therefore, be practised, to enjoy relief from mental disturbance at the time of the *samādhi*. Years of hard work are implied in this. Speech, too, at times, though not so frequently as the body and the mind, constitutes a source of distraction. It must also be brought under complete control if *samādhi* is to be perfected.

The training for the *yoga samādhi* is continued for years, and perhaps through several successive lives. What is acquired in one life is not lost by death ; it is carried over, in the form of the modification of the will, into the next incarnation, and becomes a helpful factor in the attainment of success later on.

All kinds of worldly desires and interests and longings are to be given up ; but in the beginning only the following should be renounced :

(1) causing injury to a being of the animal kingdom or man, which implies refraining from hunting, shooting, fishing, the use of fish, flesh, eggs and furs ;

(2) lying ;

(3) stealing ;

(4) sexual passion, that is to say, the confining of the sex function to only one member of the opposite sex in matrimony, prostitution and adultery being given up ;

(5) attachment to worldly goods, which means lessening of one's possessions and of the longing for material prosperity and for

the abundance of worldly goods. This implies the giving up of gambling in all its forms.

These are technically known as *yamas*. The word '*yama*' signifies death, and because these renunciations are adopted for life, that is to say, till death, they are termed *yamas*. The aspiring soul should seek to perfect itself in these *yamas* in the first instance, and then when it is able to observe them all, without blemish, it should practise them in a severer form which is intended for the saint. The saint's life is one of great severity, which he cheerfully and eagerly adopts. He does not marry, and imposes a vast number of additional restrictions on himself whereby he expects to destroy the very root, so to speak, of the tree of desire, from his heart. The rules applicable to this stage should be studied in my *Sannyāsa* Dharma. Those applicable to the householder are given in the Householder's Dharma. The householder, too, should adopt additional vows, periodically (for limited periods of time), to be able to restrain his mind progressively. These are technically known as *niyamas*, and will be found enumerated under the twelve vows of the householder in the Householder's Dharma.

Speech, the third cause of obstruction to *samādhi*, must also be restrained to what is sweet and truthful and desirable ; all obscenity of expression must be abandoned at once. The tendency for an oppressive

sense of humour should be nipped in the bud, and even the less harmful propensity for joking should be given up in *sannyāsa* (sainthood). The saint has far more precious things to think of than indulging in a joke.

The daily practice should be so combined that all the three forms of restrictions may be exercised through it. According to the *yogis*, there are eight limbs of the process which is to culminate in the realization of the Self, termed *samādhi*. The very first is *yama*, which has already been explained as the adoption of the five vows of the householder. This is absolutely necessary ; so is the renouncing of further worldly activity, covered by the *niyamas*, which constitute the second limb of the *yoga samādhi*. It is only when the desiring nature has subsided considerably that the wandering of the mind will be checked The *yama* and the *niyama* (limbs) must therefore be perfected first of all by the aspirant after Self-realization.

The next thing is the controlling of the bodily pose. You must not be moving and shifting about, nor changing the posture from time to time while engaged in soul-engrossing contemplation. This will only be possible when you have become altogether impervious to bodily sensations, that is to say, when your will has become fully accustomed to bear the suffering from the inclemency of the weather and the bite of the stinging insects. The aim must be to deaden the skin to all kinds

of sensations, so that they are not felt. There is nothing to be alarmed at in this either; every *yogi* has accomplished this for himself in the past. It is just a question of habit, and nothing more. The Indian cultivator ploughs his field in the middle of the hottest day with his body and head bare; but he is used to it, and does not mind it. You and I cannot do it without the risk of grave consequences, indeed. The sensitivity of the skin is thus altered with habit. You should rely on habit also if you are aiming at the perfection of *samādhi*.

The posture which is recommended mostly is the sitting one, with legs crossed and interlocked, as illustrated in the case of the Images of the Jaina *Tīrthaṁkaras*, or the standing posture also well illustrated by the *Tīrthaṁkaras'* Statues. But any posture would do if you can retain it for 48 minutes at a stretch without feeling ill at ease.

After posture comes *prāṇāyāma*, that is, breathing, which is the fourth limb of the process. Breathing is helpful in keeping the body in health, and has its uses outside the process of *samādhi*, in this way. But the real value of *prāṇāyāma* to *samādhi* lies in the aid which is derived, through it, in curbing the wandering mind at the time of Self-contemplation. It should be understood that religion is not primarily concerned with the rules of health; but when the mind seeks to evade the restraining influence of the *yamas* and the *niyamas*, and becomes a disturbing factor in the *yoga* process,

then breathing has its great value as an additional check on its unsteadiness. However, as said above, it is only the mind that has already been greatly brought under restraint, through the *yamas* and the *niyamas*, that will prove docile and tractable under *prāṇāyāma*, not the one that is not accustomed to restraints.

The next limb of the *yoga samādhi* is known as *pratyāhāra*, which means "gathering towards." The idea is that of isolating the subject of concentration, in other words, the exclusion of all thoughts foreign to the Self, which is the subject of contemplation.

Next is *dhāraṇā*, which signifies special forms of meditation, *e.g.*, picturing oneself in the form of the Deified Beings, *Tīrthaṁkaras* and *Siddhas* (Perfect Souls). Several forms of *dhāraṇā* are given in my Practical Dharma and in the Key of Knowledge, which should be read in this connection.

Dhyāna, which is the seventh limb of the *yoga* process, means concentrated mental activity. In the final stage *dhyāna* only means Self-feeling, for words and mental pictures both vanish when the soul is able to feel its own being and presence. At first the attention is fixed in the process of Self-feeling on certain of the bodily centres—the eyes, the front part of the nose, the heart and the like—and finally, when the body itself is cast off, the Self realizes itself directly, without the intervention

of any kind of instrumentality. This is Self-realization, and *samādhi*, which is the perpetual state of *Siddhas* (the Souls that have attained to Godhood), who are rid of matter for good.

The practical training for *samādhi* for the householder, as practised daily by the Jainas, consists in the following process :

(1) adoration of the *Tīrthaṁkaras*, to impress the mind with the attributes of the divinity attained by Them ;

(2) obeisance to one of the *Tīrthaṁkaras*, to impress on the mind the fact that *men* have attained to the Supreme Status of *Tīrthaṁkarahood* (GODHOOD) ;

(3) repentance for the faults committed in the interval since the last *samādhi*-process, in violation of the *yamas* and the *niyamas* ,

(4) the forming of fresh resolutions to attack further faults and blemishes of character, not covered by the *yama* and *niyama* vows ;

(5) cultivation of the spirit of indifference and equanimity ;

(6) bodily disregard.

At the end of the process the aspirant should be a better man, if he has really gone through it conscientiously. It may be pointed out, with reference to the sixth item, namely, the bodily disregard of the Jaina process, that it is intended to develop the sense of detachment from worldly concerns more perfectly and fully than the *yamas*

and the *niyamas*. The aspirant during its practice actually regards himself as dead to all earthly and non-Self concerns, and will not stir to save himself even if his clothes catch fire, during its observance. Its duration is the time required to repeat the *namokāra mantram*, which is given below, nine times:

Namo Arhantānām (Salutation to the *Tīrthaṁkaras*);
Namo Siddhānām (Salutation to the *Siddhas*);
Namo Aieryānām (Salutation to the Leaders of Saints);
Namo Uvajjhāyānām (Salutation to Learned Saints);
Namo Loyē Savvasāhūnām (Salutation to all Saints generally).

If the aspirant fears for his life, this shows that he is not yet qualified for the practising of the 'two minutes' silence,' and should not undertake it. There is no harm in not observing the practice; but if a person does undertake it and flinches from its severity, in the midst of the observance, he will be in danger of becoming demoralised, which would mean a greater loss than gain. There is little or no merit in merely sitting or standing mute for the space of 'two minutes,' unless the attention be turned to the Self at the time, and unless there be present in the mind the determination to regard oneself as dead to all the

non-Self concerns (including the bodily welfare) all along. After the termination of the 'two minutes' one is free to revert to one's normal life as a householder. The saint is, however, expected to be ever ready to face death any moment of his life, and his disciplinary training is consequently more unbending than the householder's.

From what has been said above it follows that only he who is endowed with Right Faith and Right Knowledge and also (at least partially) with Right Conduct may aspire to attain to *samādhi*. For those not so endowed it is useless to think of it. They will first of all not be drawn to it; and if they are attracted to it for some other than a purely spiritual reason, they will never be able to bring themselves round to undergo the disciplinary training, which is the commencement of Right Conduct. Many people who take to *yoga*-practice with the object of acquiring occult and mysterious powers fail to attain anything for the above reason.

It is worth while to note that real power lies in Right Faith itself, and nothing else. For all the force in our sensory-motor organisms is placed at the disposal of desire, and desire itself is controlled by belief (faith). What is believed to be useful for the individual becomes the *nucleus* of an impulse that is to furnish the motive power for bodily activity. The destruction of the harmful, too, is only an indirect way of securing the desirable (the well-being of the Self). The central-most

place is given to the object of desire in the focus of attention whence all voluntary movements originate. Faith attaches the point of attention now to one object and again to another, as the beliefs change. If I believe that A will be the most suitable object for me, I shall lavish all my praise and effort on A. But if I am subsequently led to think that not A but B is the proper thing for me to secure, I shall immediately transfer my affection from A to B. This only means that I place A in the centre of my attention at one time, and then B, in its place, at another.

Right Faith has preference over all other beliefs, inasmuch as it releases the psychic and spiritual 'rhythms' (forces) of the Ego from the bondage of matter. Many kinds of miracles are known to have been performed by the spiritually awakened men in the past; and miracles are not lawless things by any means.

It would seem that the entertainment of the belief in the Divinity of the Soul itself goes a long way to rouse the Ego from the state of lethargy, and the practising of the daily Self-contemplation, in the proper way in *samādhi*, then becomes helpful in the realization of the higher potencies and rhythms of the Spirit-substance, now lying dormant and crippled under the benumbing influence of matter.